# AUTHENTIC NGUNI PEOPLE'S HISTORY

## (THE LEGACY OUR FOREFATHERS LEFT US.)

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# Words from the author

Just as Professor Sibusiso L. Nyembezi and Dr Thamsanqa Sithole had done; the former compiling Praise Songs for Zulu kings and the latter Zulu Clan Praises, both tapping information from our native old illiterate people who had kept it in their minds having received it through oral tradition from their elders; I have also not done something different. Even James Stuart who served as a magistrate in different regions of our country collected his 258 praise songs for Zulu kings, chiefs, headmen and ordinary people directly from our native praise singers.

I started my research in 1979, when assuming duty as a teacher at Mboza Primary School under Ubombo Circuit for the first time. I finished it in 2008 by then I had been the Head Master at Mlingo High School under Ingwavuma Circuit for 18 years.

Initially the primary intention of my research was to find out how the Ngwane people, of whom all black people in Natal always say: '… were once Swazis,' left Swaziland. Many people from different parts of Natal shared with me what they knew. I had to collate all information I had received so as to use the most common from these unrelated sources from different places of KwaZulu-Natal. Having successfully collected and collated information on the Ngwane people, I then continued prying for unwritten history on the Dlaminis who are rulers of Swaziland, the Dlaminis of Natal, and the Tembes of KwaNgwanase. I had to dig deep for the most convincing answer as to why Zwide son of Langa who was the king of the Ndwandwe tribe killed his brother-in-law King Dingiswayo of the Mthethwas. I had also to find out why King Dingane repaid the Boers; who had brought him cattle Sigonyela the ruler of the Sothos had stolen from him; in such a vile appalling manner. My curiosity developed, causing me to find out more about surnames, clan praises and traditional cultural customs. Eighty five percent of information in this book is straight from the mouths of the illiterate elders of our land. It is very

**much disappointing to note that almost all information I got from our learned people from different institutions was what white people had already written which our erudite get very much emotional defending it as the most reliable.**

**The history of our native people prior the arrival of white people in our country, is unfortunately not in archives of public libraries or in history books written by white people, but it is in the heads of those grandparents who were interested enough to listen to it told to them by their parents then committed it to memory. It is most unfortunate that only a few of these elders are among us these days. Had I been three decades late to tap for this information from them, it would have been lost forever.**

**It is an undeniable fact that history written for us by white people about the natives of our land is only about white people and the encounters they had with them. This had consequently left out rich native history which had taken place before their arrival. Nowadays those trying to write it, unless informed by our illiterate or semi-illiterate native elders, do so relying mostly on their guess work, speculation, or getting it from unreliable sources. Test for reliability of a source is for it to be to the point. When talking about King Dingane, there should be no mention of European kings, European heroes and European prophets to beef it up in a quest for making it credible. It should solely be about King Dingane and what he encountered. Furthermore lineage of native kings has to have an element of truth. It must not be longer than what a common person's mind could recall. For unlike Praise Songs for kings, lineage of kings was never recited in public. Praise Songs of kings were sung wherever and whenever the king or traditional leader was among his people.**

**It is amazing that elders who still have information of kings of Swaziland who ruled from the time of Ndvungunya back to his father Ngwadi back to Ngwane The Great were not from Swaziland or KaNgwane which is now Mpumalanga, but were from Mbazwana the land of the Zikhali people, Mnqobokazi the**

**land of the Ngwane people, Mangwaneni on top of Nomtshilwane Mountain near Bulwer and Mangwaneni from the Drakensberg Mountains near Bergville. The most remarkable thing about them all is that they bear one and the same historical information of the Ngwane people. In Chapter 1.4 page 60, read HOW THE NGWANE DESCENDANTS WHO HAD BEEN RULERS OF SWAZILAND LEFT THEIR COUNTRY, SWAZILAND, FOR EVER.**

**The elders of the Zulu nation tell of only sixteen Zulu rulers. Eight of them never met white people, and eight of them met with white people. Ngwane elders tell of only seven Ngwane rulers who ruled prior the arrival of white people in Swaziland. The last of these rulers is Ndvungunya. Ngwane elders say a regent from the Kunene clan was appointed after Ndvungunya's death. Most Ngwane elders are in accord in saying Tshani and Masumpa ruled a nomadic Ngwane clan which was autonomous. They all tell the same historical events of Matiwane, the son of Masumpa, that he fought against King Shaka and fled to the Drakensberg Mountains where his Ngwane people to this day are. Their land is known as Mangwaneni which means the land of the Ngwane people.**

**The Mthethwas with their rich history especially in the days of King Dingiswayo would only tell of four kings who ruled their tribe before the arrival of white people in Natal. Those are Xaba father to Madango whose son was Khayi. Khayi gave birth to Jobe who is the father of King Dingiswayo.**

**The Ndwandwe elders would tell of five patriarchs who ruled them prior the arrival of white people. Those are Langa father to Mavuso whose son is Ludonga. Ludonga gave birth to Xaba who is the father of another Langa. The last Langa is the father of Zwide, the famous king of the Ndwandwes, in whose time white people arrived in Natal. That the Ndwandwes were once ruled by Mavuso and Ludonga supports their claim that they were from Swaziland. Mavuso and Ludonga were the rulers of the**

**Shabalala clan that was part of the Swazi nation in the days of Ndvungunya, Ngwadi, Ngwane and so on.**

**It is then worth mentioning that King Dingane's history has not been correctly written because Boers never knew what had caused Dingane to invite them to a feast only to brutally kill them all there. No one can blame them for deducing that Dingane was vile and diabolic. Yet the truth is even Shaka or any other ruler of that time would have done the same, for unbeknown to the Boers, they had been labeled sorcerers by the night watchers of King Dingane. Isiko, a traditional cultural custom, of that time dictated that those practicing sorcery had not to be spared but be brutally put to death. Read chapter 1.5 page 81 THE RELATIONSHIP BETWEEN THE WHITE AND THE BLACK PEOPLE ON THEIR FIRST ENCOUNTER IN NATAL.**

**Many people have been told that King Dingiswayo of the Mthethwas was bewitched by King Zwide who turned him into a zombie-like-being causing him to traverse on his own volition land teaming with dangerous wild animals to King Zwide's home where he was assassinated. Read chapter 1.3 page 52 THE REPURCUSIONS OF NGOMANE'S INCEST to find out what really caused King Dingiswayo to leave his army at Mpukunyoni and take only a few to Nongoma, King Zwide's homestead, to be killed. You will also find out why King Zwide killed him.**

**This book clarifies what isiko really is. Many Zulu people of South Africa have been made to believe that Christian Missionaries forced the natives to do away with their indigenous way of life, isiko. The truth is Zulu people stopped under no duress to follow their isiko. They had stopped the same way Zulu people of these days stop on their own to speak their Zulu language properly. Kindly read chapter 4. page 165: ZULU TRADITIONS, CUSTOMS AND CULTURE to find out more.**

**I then wish to express my indebtedness to Mr Maholwane Mthethwa from Phobobo near Mabhuyeni at Mpangeni, Inyanga Mkhuzeni Mbonambi from Makhongolo at Manzengwenya area near Lake Sibhayi, Mr Ngwane from Mnqobokazi, My father Rev**

**Caleb Mndeni Hlongwane, Mr Leonard Nkosi from Edendale, my brother Mr Melmoth S. Hlongwane, Mr Japhta J. Motaung from Edendale, Mr Thulani 'Mahonovu' Gina from Manzengwenya area and Mr Phathabonke G Mpande. What they shared with me is invaluable.**

**I also would like to thank Rev I.N. Nyembezi for his booklet UMLANDO KANZONDELELO that clearly puts: "How King Somhlolo brought Rev James Alison to Swaziland from Mparane Mission Station in Thaba Nchu and how King Mswati II burnt down Rev James Alison's Mission Station at Mahamba in 1846.**

**Last but not least is my brother, English people would call 'my cousin', Mr Mankunzini Samuel Hlongwane, the eldest son of Mr Mbuso Hlongwane who is the eldest brother to my father, for keeping on reciting to us our family tree. He would be heard saying our grandfather is Nkwenkwezi who is the son of Nyonini. Nyonini is the son of Ncomazi. Ncomazi is the son of Godide. Godide is the son of Manona. Nyonini lived in the days of these kings; King Dingane, Mpande and Cetshwayo. Ncomazi lived in the in the days of Mpande, Dingane and Shaka as well as of his clan leader Matiwane. Godide lived in the days of Masumpa and Manona in the days of Tshanibudebukansele the son of King Ndvungunya of Swaziland who was saved by the elders of Swaziland from being killed by Kunene who was King Ndvungunya's regent.**

**I also wish to thank many other people I could not mention in this book, people I met in taxis, in shopping centers and malls, whose names I did not take who had shared with me information they have on historical events which took place in our land prior the arrival of white people.**

*K.E. Hlongwane 2013*

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# 1. WHAT OUR FOREFATHERS TOLD US.

## 1.1 Nguni people where they really came from.

### A. White people's hypothesis on the origin of Nguni people.

**The common assumption is; all people who are generally referred to as Bantus, by white people, came from the Great Lakes in Central Africa at areas around Lake Chad.** J.D. Fage in his book, *A History of Africa* claims that the Bantus came from Sudan all by themselves with no livestock. He states: "It has already been suggested that, whatever may have been the situation in the Sudan from which they came, the Bantu pioneers would have been unlikely to have brought cattle with them through the forest." He continues that they got cattle from the Khoisan people. He then mentions cultigens these people had with them which he inferred reached Negro Africa via Madagascar. He also talks of Negro people living on fish. Fish, crocodiles, crabs and all kinds of crustacean had never been food to Nguni people. It then quickly becomes obvious that some white historians never knew animals Nguni people killed for food. The only aquatic animal Nguni people would hunt for food was a hippo. Fish, crabs in their diversity and tortoises had never been part of Nguni people's diet. Taking all what Fage says into consideration, one can quickly presume that the Negro people he writes about are not the Nguni people of the extreme south of Africa.

Other historians claim that some Black people of Africa reached the southern part of Africa a few decades before the arrival of the white people. There are also those who claim that both Nguni people and the white people arrived in South Africa more or less the same decade. The former arriving in the eastern side of South Africa and the latter in the western side. It is also purported that the so called Bantus are the descendants of Hamite and Negro people who had intermarried. Their assumption also has it that Ham, who is the second son of Noah of the Bible, is the ancestor of the Egyptians. Negro, a Portuguese and a Spanish word for black, became Black people of Africa's ethnic name because of their brown to black pigmentation. The Portuguese and the Spaniards had borrowed the word, niger, from Latin. Niger in Latin means black.

However Fage has also come with the most correct conclusion when he states; "It was immediately apparent to Greenberg that there was no evidence that the Bantu languages were genetically related to Hamitic." However Joseph Greenberg noticed that Niger-Congo languages are somehow related to Bantu languages. When Fage uses Malcolm Guthrie's 28 test languages, he states that the Xhosa language was found to be containing 26 per cent of reflexes from the 500 roots common to Proto-Bantu as a whole. This means out of 500 common Proto-Bantu roots, Xhosa language has 130. Xhosa people are a branch of Nguni people who had made areas of the Eastern Cape in South Africa their permanent settlement.

It is generally accepted that Negro people gradually travelled south from the Great Lakes in their nomadic way of life. Splinter groups kept on deviating from the main stream and formed new groups. Eventually there were, according to Oosthuizen et al, Congo Bantus who settled in the west of Africa between Nigeria in the north and Zambezi River in the south; the Kitwara Bantus who settled in the east of Africa between Kenya and Zambezi River, and the last group the Zimbabwe Bantus, Nguni people are alleged to have been part of, who settled in the southern part of Africa. All this supposition is based only on belief as Oosthuizen et al put it in their history book.

Concerning the name *Bantu,* Fage states that -*ntu* from Bantu is the common root for man in languages spoken by Negro Africans. He continues that *ba-* is a usual plural prefix for the class of nouns denoting persons. Of course in Nguni languages *bantu* (people) is the plural form of *muntu* (person), hence all human beings are referred to as *abantu,* the people. White people could not understand that they themselves are *bantus* as well. *Ubuntu* is humanity in general. Guthrie is said never to have had cattle terms in his Proto-Bantu vocabulary of common roots. This then caused Fage to say: "…the Bantu acquired cattle from eastern African speakers of Afro-Asiatic, Cushitic languages, and that they may have done this through the mediation of Khoisan-speaking peoples…" Note; no African people spoke or speak a Khoisan language. Khoi-khoi people speak Khoi-khoi language, and San people speak San language. These two languages have never been merged. It is as gauche as saying, for instance, people speak Zulupedi language.

## B. Sans, Khoekhoes and Ngunis are natives of South Africa.

**Our forefathers insisted that South Africa is the indigenous land to San, Nguni and Khoikhoi people.** The Zulus call the Sans *abaThwa* or *iziChwe* and the Whites called them Bushmen. The Zulus call the Khoikhois *amaLawu* and the Whites called them the Hottentots. The Nam people of Namaqualand call themselves the Khoekhoes, I cite A. Bank. **Our forefathers' myth is; Black people came from the reed which burst its stem and cast them out.**

That Nguni and Khoekhoe people owned their unique breed of cattle makes our forefathers' assertion to be historically and anthropologically correct. The Natal Museum of Pietermaritzburg has a story about amaTola people from eMvuleni (The Bamboo Mountain) Stone. These people have rock paintings. The museum states that the amaTola were mixed Bushman, Khoi and Nguni speakers. Our forefathers have a story of three brothers; Muthwa, Nguni and Lawu which is in page eight (8) of this chapter. The existence of amaTola people then validates the story of the three brothers. Had our forefathers' story been a fabrication, the amaTolas would not have comprised the Bushmen, Khoi and Nguni speakers but would have been made up of Sothos, Ngunis, Vendas and so on.

The Natal Museum also states under The Iron Age section, that people introduced domestic animals into Africa from as early as 5 000 BC. The Museum has Portuguese records affirming that many people living in the KwaZulu-Natal interior were seen by their early sea voyagers. These people, their records continue, spoke Nguni language and grew a variety of crops, and they also had many cattle. Their records also mention that Nguni speaking people lived in homesteads and were governed by chiefs *(amakhosi).* There are also very much old rock paintings of cattle in this Museum with the writing: "Iron Age farmers brought cattle into KwaZulu-Natal in about 1 450 years ago." All this information from the museum confirms that Nguni and Khoekhoe people owned cattle long time ago.

That Nguni and the Khoikhoi people could easily make their traditional attire, sleeping blankets and shields out of cattle hides is proof that they had owned cattle for thousands of years. They also milked their cattle and consumed most of their milk as *maas* (sour or curdled milk) with boiled millet that had been ground. The Whites referred to their cattle as Nguni breed. The Zulus and the Swazis who called a sheep *imvu* and many sheep *izimvu* were never interested in them for they could not thrive, but in goats which might have been introduced to them by the immigrant Swahili speaking people who became Ngunis. The Zulus and Swazis call a goat *mbuzi,* a word their forefathers might have borrowed from Swahili speaking people. Xhosa speaking people might have left the land of their birth before Swahili speaking people had arrived with goats hence they had to borrow an Afrikaans word 'bok,' and make it '*bhokhwe*' a completely isiXhosa word for goat. The Xhosa people continued rearing sheep in the Eastern Cape where they thrived. One sheep is *igutsha* and many sheep are *amagutsha* in isiXhosa.

Khoekhoen people not only owned Sanga breed of cattle but also sheep which were hairy fat tails, not woolly ones. The way Khoekhoes looked after their cattle differed drastically from the way Nguni people looked after theirs. Their cattle did more than only providing them with meat, milk and hides. They were their pack animals and their bulls guarded their homesteads and would chase away intruders.

After white people had arrived in South Africa they took all

Khoekhoes' Sanga cattle and called them Afrikanders, which they are to this day. Sanga or Afrikanders cattle differ drastically from Nguni cattle. The San people of the southern part of Africa are the only indigenous people who never owned live-stock.

What our forefathers knew was; the Ngunis, the Khoekhoes and the Sans rarely intermarried. Unforeseen circumstances would give rise to such intermarriages. It never happened voluntarily. Khoekhoen and San people who might have failed to flee were captured and integrated into the clan of the victors. The victors were in most cases the Nguni people. Young females were then taken by Nguni males as their wives. Khoekhoen or San males were also allowed to marry Nguni females so as to hasten the change they had to undergo, from being Khoekhoe or San in speech, attire and behaviour to being Nguni in speech and way of life in totality. Wars between Nguni people and the Khoisan people were rare. Both the Khoekhoes and the Sans were peace loving. Usually, they would try by all means to be as far away from the Nguni people as they possibly could. Whenever San people saw the Nguni people coming towards them from a distance, they would helter-skelter flee. In those days battles were never in full contact. The Nguni people would throw a hail of assegais at the enemy. The San would shoot with their bows and arrows and the Khoekhoes would use both ways of fighting. The Nguni used to be victorious in many instances because they were better organized, good at ambush and enjoyed fighting. Nguni splinter group known as the Zulus have an idiom which says: '*Uthuli lweziChwe*. The dust of the San people.' Which means: There is trouble. As San people fled what would be seen would only be dust. People of the Ndlovu clan, who are now undisputable Zulus, oral tradition insists, were originally San people. They adopted the way of life of the Nguni people and eventually became Ngunis too. Nowadays they are part of the Zulu and Xhosa nation. They manufactured assegais in the days of Shaka. Our forefathers said that Nguni people themselves were subdivided into clans that would engage in sporadic battles against one another.

## C. Linguistic evidence that Khoi-Sans and Ngunis were relatives.

**The Nguni, the Khoekhoen and the San people have one thing in common. Their respective languages are rich in clicks.** The Afrikaner people arrived in South Africa in 1652, yet today having been among Khoekhoen, Nguni and San people for more than 363 years they do not have a single click sound in their language. Sotho speaking people who are in the Free State have only one click sound, which is written as ‘q’ in isiZulu. In fact the Sothos borrowed *qala* and *qetelo* from, presumably the Xhosas, Swazis or Zulus. All other native black people of Africa never had and to this day never have click sounds in their languages. This linguistic comparison casts a semblance of truth in our forefathers’ claim that the Nguni, the San and the Khoekhoen people originated in the southern part of Africa. Our forefathers claim that some of these people, would be compelled by defeat in their wars and move northwards and then introduce click sounds to tribes they happened to stay among in the north. Some northern tribes took some of their vocabulary. To justify their claim, Mzilikazi son of Mashobane, who was the leader of the Khumalo clan, is historically recorded as having moved to the north from South Africa, crossing eastern part of Botswana and entering Zimbabwe from the north. He was more or less a few hundred kilometers away from Zambia when he decided to turn south. He then proceeded south until he settled in the most fertile land in Zimbabwe and built his home which he named Bulawayo, after King Shaka’s homestead. Nxumalo people under the leadership of Zwangendaba and Nxaba, who are sons of King Zwide of the Ndwandwe tribe also travelled north. They took with them their vocabulary to Mozambique, Lesotho, Zimbabwe, Zambia, Congo and Kenya.

People of Mzilikazi, the Khumalos, and those of the sons of King Zwide of the Ndwandwes, are wrongly referred to as the Zulus in most history books, for instance in the book by W. A. Wills and L. T.

Collingridge; *The Downfall of Lobengula.* In fact during those days the Zulu nation was at its infancy. Mzilikazi fled from Ngoje, near Vryheid, in 1822. Some of the sons of King Zwide of the Ndwandwe tribe, fled in 1824 after Zwide had been killed and others in 1826 after King Shaka had completely defeated them. The Khumalo clan of Mzilikazi and the Ndwandwes of the fleeing sons of King Zwide, should be referred to as Nguni people for during the days of Mzilikazi and Zwide, King Shaka had not yet vanquished most clans in KwaZulu-Natal and made them his subjects. It was only after King Shaka, with the help of Ngomane and his newly formed Mdletshe clan together with the mighty Mthethwa tribe, had defeated Zwide of the Ndwandwes that he was able to combine all people he had conquered under his rule and refer to them all as the Zulus which they accepted for their own safety and security. In that way the Zulu nation was born. Historians should then refer to Mzilikazi and Soshangane people as the Ngunis not the Zulus.

Some historians claim that Zulu people learnt clicks from the Khoi-khoi and San people. If so, the Zulu people would not have the complete variety of click sounds in their language. The Zulus would have been more or less like the Sotho speakers who could only pronounce Nguni click sound ‘q’ in their language. White people, as I have mentioned earlier, have been to South Africa for more than 363 years but have not even a single click sound in their language. The Whites who were the first to arrive in South Africa were given Khoekhoen women as wives, yet to this day they do not have a single click sound in their Afrikaans language. So it takes more than intermarriage and hundreds of years for one language to adopt new and difficult to pronounce sounds from another language. To this day Swazi, Xhosa and Zulu people never have a letter ‘r’ (for rub) in their vocabulary unless that ‘r’ is in borrowed words. A letter ‘r’ in isiZulu and isiXhosa is pronounced like Afrikaans ‘g’. To Sotho, Venda, Tswana, Pedi and Ndebele people of Mpumalanga Province; letter ‘r’ is indigenous.

**It could have never been contentious had it been suggested that Nguni people were the earliest group of the Iron Age Negroes to reach the southern part of Africa.** Trevor Cope is then the closest to the truth, regarding the arrival of black people in South Africa, in his first chapter of his book *Izibongo Zulu Praise – Poems*, under the heading: The History Of The Zulus, when he states: "Bryant's account of the migrations into south-east Africa and the settlement therein of various groups of the Nguni branch of the Southern Bantu people is generally accepted, although his dates are certainly too recent." His "…certainly too recent" is closer to the truth. The book *Amagugu kaZulu: Zulu Treasures* is also much closer to the truth when it states, in its Chapter on Origins; written by Len van Schalkwyk; "The earliest Bantu-speaking agriculturist in KwaZulu-Natal settled along the coastline between about 250 to 450 ad." This book even mentions their style of pottery; the Matola Ware.

### D. Sichwe or Muthwa, Lawu and Mnguni were agnate brothers.

**An awe-inspiring oral tradition recollection of incidents which happened more than 2000 years ago,** as most historians assent on the period of Negro people's arrival in the southern part of Africa, is that Sichwe or Muthwa, Mnguni and Lawu were once blood related brothers who dwelt in the eastern part of South Africa. Muthwa was the eldest and Lawu the last born. Nothing is said regarding their parents. Nothing also is said of their clan. I heard about this; peripherally from my grandmother Alice MaNxasane Yeni at Deyi Mission Station near Highflats, and partially from my father the Reverend Caleb Mndeni Hlongwane, and fully from Mr Mkhuzeni Mbonambi a traditional healer from Manzengwenya, near Lake Sibhayi in KwaNgwanase. I know that some of our people might have heard about it, and as usual might also have brushed it aside as nonsensical, and taken what White historians have written as undisputable truth. To deride what their folk said and say, is a black African's mentality.

**When the three men had grown up, they started their own polygamous families which later became clans; the Bathwa clan, the Mnguni or Nguni clan and the Lawu clan.** The three clans lived harmoniously together for centuries in big juxtaposed settlements, hunting, gathering wild fruit, and vegetables together.

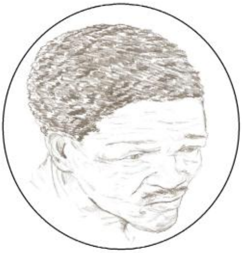
There is an undeniable degree of verisimilitude in this story especially when one takes cognisance of the fact that to this day the San people refer to themselves as the Khwes or the Basarwas, according to documentation by African Crafts Market under the topic Bushman People Traditions and Culture. What is remarkable in these names is that they both end with words *-we* and *-wa* which are also found in their Zulu counterpart. San's Kh*we* somehow sounds like isiZulu *isiChwe* which is singular and *iziChwe* which is plural. Ba*sar*wa more or less sounds like isiZulu *Bathwa.* Bathwa has *-th-* instead of San's *-sar-*. In Zulu language a singular form of Basar*wa* is *Muthwa,* and a plural form is *Bathwa.* The blog article from Just Chillin' entitled Introduction to the Bushmen on the Kalahari in Africa, states that Bushmen call themselves "Zhu Twa Si," which means "the harmless people." Their *Twa* is exactly identical to the Zulu language's root *'thwa'* in umu*thwa* and aba*thwa***.** An article from Wikipedia Free Encyclopedia on The Khoikhoi under a subtopic Early History states: "The Khoikhoi were originally part of a pastoral culture and language group found across Southern Africa." The Reader's Digest Great Illustrated Dictionary defines Hottentots as; "A southern African people, held to be related to the **Bantu** and Bushmen." It would have been perfect had Nguni been used instead of **Bantu**, for **Bantu** according to White people refers in most cases to all natives of Africa.

The oral tradition then continues that people of the Nguni and Lawu clans started to tame big wild beasts that became their cattle and reared them. Probably sheep had given them a lot of experience in the taming of wild animals. By then, as historical records on people and animals put it, even with the Nguni and Lawu people dogs might have long been domesticated. People of Muthwa clan neither kept dogs nor any animal at their homes. Their speciality was rock painting and iron smelting. They would also make spears which they would give to Muthwa and Nguni clans in exchange for cattle which they never kept but slaughtered and held great feasts for themselves. They also liked to build stone hedges round their settlements. Lawu and Nguni clans would also ask them to erect such hedges round their settlements and in return would serve them meat.

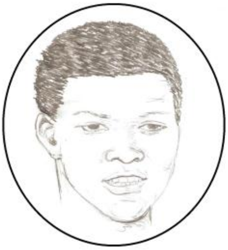
As years went by people of the Nguni clan started with the cultivation of land. Millet, jugo-beans, pig melons and other primitive vegetables were grown. Both the Lawu and the Bathwa clans were never interested in the tillage of land. Nevertheless they would pay people of the Nguni clan visits during harvest time to share with them what they had gathered from their fields. Bathwa people who neither owned livestock nor cultivated lands were in most cases pre-occupied with drawings. Young and old would be seen busy with drawings. They would draw people, birds and wild animals. Iron smelting was only done by males. **As time went on, a new interest among them developed. That was a penchant for stealing Nguni and Lawu people's cattle. Harmonious brotherliness and neighbourliness that had been prevalent among them for centuries was soon replaced by hostility.** The Ngunis and Lawus formed an alliance against the Bathwas. War that would last for decades ensued. Eventually the Bathwas were defeated. In their rage, the Ngunis and Lawus hunted Bathwa clan members down. Those caught were forced to adopt the capturers' way of life. Those who would fail to cope would then be killed. The Bathwa people, who were never caught and forcefully integrated, disappeared into thick bushes never to be seen again. They travelled day and night through thick South African bushes along rivers. Some ended up settling in mountains hundreds of kilometers away from Nguni and Lawu people's residential areas. Their aim was to be as far away from the Nguni and Lawu people as they possibly could. This resulted in people of the Bathwa clan eventually found in places as far as Namibia, Botswana, Angola, Zambia, Uganda, Congo and areas of the Great Lakes. Wherever they were they kept on referring to themselves as Thwa people. White people referred to them as Pygmies. It is just recently that they have correctly referred to them as Twa people.

Bathwa people wherever they might have been were never united, because they would only come out at night to hunt. For centuries they hid themselves in caves in the mountains, or in bushes as well as in congested forests during the day. Those who were in the mountains would spend time doing drawings and paintings on rocks and walls. What Bathwa people did, by not exposing themselves to sunlight for centuries for fear of being seen and captured, resulted in their complexion becoming light. Those in bushes and forests would hide in grottoes or holes dug by ant-eaters or high above in tall trees.

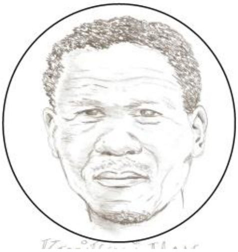
**After some centuries war broke out between the Nguni clan and the Lawu clan.** It emanated from baskets and baskets of millet which disappeared from the storage hut of the Nguni leader. Footprints from the storage hut led some Nguni men to the residential area of the Lawu people. Lawu people were at the feast at their leader’s homestead when Nguni people attacked them. The Lawu clan was defeated and fled that area. Unlike the Bathwa people who had escaped as individual families, the Lawu clan managed to flee as a clan and also to drive some of their cattle away with them. They hid in coastal thick bushes and forests. Some hid themselves in grottoes and in caves during the day. Their bodies were always smeared with a concoction of ocher clay soil and wild herb juice to repel mosquitoes and other pests from biting and stinging them. After centuries, their bodies not exposed to direct sunlight, their complexion turned very light. Later on they moved north. There they started to steal cattle from Sotho people. Their breed of cattle then started to change, for they preferred to keep the bigger stolen cattle and slaughter their original smaller breed of cattle. As time went on some Lawu people came down to the



*A San or Khwe or Basarwa man. Some of our people claim that the Sans are descendants of Muthwa, the brother to Mnguni and Lawu.*



*A Zulu man. A descendant of Mnguni. Some of our people claim that Mnguni was the brother of Muthwa and Lawu.*



*A Khoekhoe or Khoikhoi man. A descendant of Lawu. Some of our people claim that Lawu was the brother of Mnguni and Muthwa.*

coastal areas while others remained in the interior. After some years all Lawu people's original breed of cattle was no more. When white people arrived in the land of the Lawus, which are generally known as the Khoekhoes, they referred to their cattle as Sanga breed. The Lawu people in the coastal areas were the first native people of the extreme south of Africa to have some aquatic animals, fish in particular, as part of their daily diet.

**The Nguni clan multiplied and became a big tribe. By that time most of them following their ruler had settled in an area they referred to as Mbo.** In Nguni languages prepositions are attached to nouns hence it is **e**Mbo ***(in** Mbo)*. Mbo area incorporated what is today known as Swaziland as well as Ngoje and Nongoma areas. Ngunis would attack people and after defeating them force them to be part of their tribe so they had to speak their language and follow their traditional cultural customs. The new comers would in turn introduce new words into the Nguni language causing it to be fewer click dominated. Then a war broke out in the Nguni tribe. A man by the name of Xhosa tried in vain to usurp power from the rulers of the Nguni people. Some claim Xhosa rose up against King Swazi. He and his supporters were defeated and fled. He became their ruler in a far away land which later came to be known as the land of the Xhosas. The subversive act by Xhosa caused people of the Nguni tribe to call him a dog. Whenever they talked of him they would say: 'That dog Xhosa…' As the passing of time was busy obliterating some historical facts about Xhosa and his subversion from the minds of many Nguni people, the story of Xhosa ended up a legend of a literal dog, which disappeared from the land of the Ngunis. Centuries later, after the Zulu Kingdom had been formed, Xhosa became a dog of King Shaka that had disappeared with a prominent man of the Zulu Kingdom who had taken people of his clan and secretly left. Later on he and his dog were found to have settled themselves in a far away land. These people then came to be known as the Xhosas for they had disappeared with Xhosa the famous dog of King Shaka. If Shaka had such a famous dog, white people would have mentioned it. They would also have recorded the incident of its disappearance and mentioned the name of that prominent man who took it away with him. Many adults of the Eastern Cape know the story of Xhosa, King Shaka's dog.

**Decades after decades some Nguni families would leave their mother land in the eastern part of South Africa, which is said to have been rainy with streams of rivers and also well vegetated, under the pretext of searching for greener pastures somewhere else.** Those families are said to have never returned. Wherever they settled, they would form autonomous clans. The main cause of their emigration was the cruelty with which their ruler treated his subjects. Their cruel ruler was Swazi, who is estimated to have ruled them from 1190 to the time of his death in 1289. *(This estimation is calculated from the day Ndvungunya was born which is more or less1532. According to what our forefathers said, most rulers used to start ruling at the ripe age of 30 to 40. No ruler among them died soon. They grew up to senility reaching 90 to more than100 years of age. It is only Dlabathi who is said to have died in his seventies.)* King Swazi was affectionately called Zi by his subjects. King Zi, in return outlawed the articulation of a sound "z" by his people. Those who forgot and pronounced it were summarily killed. This resulted in Nguni people who were loyal to Zi replacing "z" sound with "t" or "v" sounds. Sporadic evacuation from Swazi's land to some distant lands became common place. The Nguni family that formed a Ndwandwe clan was the last to leave the land of the Swazis during the times of Zi. All those who had left their homeland referred to it as the land of Swazi. Swazi himself liked to call his subjects; "People of Swazi." It was King Zi's only prerogative to pronounce a letter "z". His subjects referred to themselves as people of Swa**ti.** Their land became the land of Swa**ti.** As time went on they themselves became maSwa**ti of** Swatini. Singular form of maSwati **became** mSwati**.** Nonetheless all other Nguni people kept on referring to their land as Swaziland after the original name of King Swazi. All people are at liberty to call it Swaziland, but the loyal subjects of Swazi, people of Swaziland. As time went on Nguni families who had broken away from King Swazi's rule of dictatorship and oppression, became clans and their clans developed into tribes. There is no oral tradition which states that these clans or tribes ever attacked the land of King Swazi or his immediate descendants. Seemingly they all tried by all means to be as far away as they possibly could from the land of ruthless King Swazi. Nowadays people of Swaziland mix Swazi language with isiZulu hence they would be heard using letter "z."

**It is also claimed that the title *'nkhosi'*, king, was first given to Swazi.** Those who left the land of Swazi during his reign continued to refer to their clan or tribal leader as *nkosi* to this day. Xhosa people, who had left earlier, before *nkosi* title had been given to Swazi, refer to their clan or tribal leader as *kumkani* to this day. It was much later; probably taking it from Zulu or Swazi language speakers who would say; *"Uyinkosi wena."* "You are a king," when showing their deepest appreciation for something well done; that Xhosa people were heard saying: *"E nkosi!"* Nowadays Xhosa people are also heard saying: *"Nazi iinkosi zethu."* "Here are our traditional leaders." All Sotho people in their diversity use *morena* for a clan or tribal leader. Sotho people who happened to come into contact with the Ngunis; who were either Zulus or Swazis; adopted *nkosi* title from them too and made it seSotho *kgosi*. Shona people of Zimbabwe in their diversity never had a king but were under the leadership of a person possessed of Tribal High Spirits. Such a leader, male or female, commanded 'unquestionable authority over all people of the tribe.' He or she was referred to as Chaminuka, Kaguvi or Nehanda. The Namas and Hereros of Namibia as well as the Sans were led by patriarchs. The Venda people were and to this day are led by a matriarch.

The great grandson of King Swazi who fought many battles was Ngwane. Later on Ngwane came to be known as Ngwane the Great. Ngwane the Great expanded the boarders of the land of his great-grandfather Swazi, stretching it from the sea, now known as the Indian Ocean, dividing Mozambique and tribes at Hluhluwe and beyond Ubombo Mountains, taking areas along Phongolo River, taking all of Ndumo areas and Ngwavuma areas, taking Mpumalanga Province, (which in his honour came to be known as the land of Ngwane, KaNgwane), to areas beyond Gauteng Province. A thousand in Nguni languages is called *nkulungwane,* which means great-Ngwane. The implication is; they are the number of the regiments of Ngwane the Great. *Nkulungwane* remained the highest number until Nguni people had coined *isigidi*, a million. Ngwane the Great, to all Swazi people became the most prominent Swazi king and hero, until the time of Kunene, a regent who acted after King Ndvungunya (*who was the son of King Ngwadi, who was the son of King Ngwane the Great)* had died. After King Ndvungunya, there was instability and countless insurrection in the land of Swazi.

Kunene made it a point that Ngwane name is seldom uttered by Swazi people. He referred to Swazi people as Kunenes. After Kunene, there was interregnum in Swaziland. It was during this period, henceforth, that Swazi people suffered defeats mostly at the hands of Zulu warriors. Mngomezulu, a man from a neutral Sotho clan, the clan that had arrived in Swaziland in the days of Ndvungunya was appointed by the Swazi people to rule them until, hopefully, Ndvungunya's descendent come to take over the throne. During the reign of Mngomezulu, Thonga people arrived in Swaziland from Mozambique. After some time they claimed to be the descendants of Ndvungunya. In a miraculous way as they themselves thought it to be, *"umhlolo,"* "something inexplicable," they were made rulers of Swaziland. They are rulers of Swaziland to this day. The new rulers of Swaziland, Thonga people, also made it a point that Ngwane name was not mentioned in Swaziland. They did this by referring to Swazi people as MaLangeni using part of their adopted clan name Dlamini

Mlangeni. MaLangeni became synonymous to MaSwati or Swazi people. They would say: *"Nina bekunene! MaLangeni la mahle." Nina bekunene* also lost its original meaning and came to be understood as: "You people of the king." Insurrection after insurrection became common place in Swaziland. For decades Swazi people, young and old, could think of nothing else but uprisings. The greatness of King Ngwane the Great as well as all his achievements were no longer topical. As years went by all about the kings of Swaziland from Ngwadi to Ngwane and all other predecessors started to get obliterated from the minds of many Swazi people. The Thonga people; who became rulers of Swaziland claiming to be descendants of Ndvungunya at the same time referring to themselves as Dlamini Mlangenis; in the most pitiable manner propagate specious history of the Swazi people. After some decades their propaganda got accepted that Swazi people came from Mozambique under the leadership of Thonga people, themselves, to Swaziland.

During the rule of Ngwadi, Swaziland suffered numerous invasions from the neighbouring African tribes. In most cases these tribes were conquered and subjugated. But some African tribes arrived peacefully in the land of the Swazis. Both the invaders and peaceful immigrants never had click sounds in their languages. As time went on some click sounds in Swazi language got replaced. Swazi click sounds that were mostly substituted are **c** and **gc** that were replaced by **q**. It was seSotho speakers who could only pronounce a click sound **q** who were most influential in substituting **c** and **gc** with **q**. Hence **c**abanga became **q**abanga, ma**c**ala became ma**q**ala. Sotho clans that became Swazis and are still in memories of many of our elders are the Mngomezulus, the Mathenjwas and the Mavundlas. The last group of people to arrive in the land of the Swazis was the Thonga clan from Mozambique. They adopted a Swazi family name, Dlamini Mlangeni, learnt to speak siSwati, practised Swazi traditional cultural customs and then took advantage of the status quo of those years and became their rulers.

Swazi clans continued to leave Swaziland for the land which later came to be known as of the Zulu people. Later on some Nguni people who spoke what is now known as IsiZulu, left for the lands of the Xhosa people. Those are mainly the Mthembus or Thembus and the Hlubis or Mthimkhulus. The Hlubis are Swazi people whose ancestors left Swaziland after the death of Ndvungunya and settled in what is now known as the Natal Midlands, between Msunduzi River *(Duzi River as white people would wrongly pronounce it)* in Pietermaritzburg and Mtshezi River in Estcourt. White people wrongly accused Hlubi ruler, Langalibalele, of high treason and attacked him. Langalibalele fought back but could not win against cannons and guns of white people. He was defeated and exiled to the Cape Province. His people called themselves the Mthimkhulus and became Xhosas.

Much later clans who spoke seSotho who came to be known as the Zumas, the Msimangs, and the Molefes immigrated to the land of the Zulu people. It is only the Molefes who never changed their seSotho clan name. The Molefes continued to speak their seSotho language among themselves. Being outnumbered by isiZulu speakers, the Molefes also ended up speaking isiZulu with seSotho words here and there. Only one seSotho word is still used in isiZulu these days. That word is *phakisa* which became isiZulu *phangisa,* which means be fast. It is used alternatively with isiZulu *sheshisa*. To check for the originality of isiZulu verbs one has to suffix formative *–isa* to it and it would mean “To cause something to...” Here are examples: lala (sleep) – lalisa (cause to sleep) funda (read) - fundisa (cause to read) buka (see) – buk*isa* (cause to see) hleka (laugh) – hlek*isa* (cause to laugh) shesha (be fast/ be quick) shesh*isa* (cause something to be quickly done.) *Phanga* in isiZulu is to eat quickly so as to eat the most so that others you share that food with eat very little. IsiZulu *phangisa* is to cause someone to gobble when eating but *phangisa* is rarely or not used at all.

It has also to be noted that the Khoekhoe language has more or less 75% click sounds. The Xhosa language has more or less 45%

click sounds. The Zulu language has more or less 35% click sounds. Whereas the Swazi language has more or less 28% click sounds. It was only the San people who successfully avoided interaction with other people hence their language has been 85% original and more or less 90% click dominated. Lastly, Khoekhoes ***(amaLawu)*** and Sans, Basarwas ***(abaThwa or iziChwe in Zulu language)*** are the only African tribes with isiZulu names. Moreover their names are not derogatory. Sothos, Tswanas, Thongas, Vendas and Pedis are never referred to in Zulu language names. One also has to take cognizance of the fact that the names of the ancestors of the Nguni people, which later some of them became their surnames, never had a letter ‘r’. Their names also had never had a vowel as their initial letter but consonants only. Zulu *sangomas* as well as all the Xhosa people still dance the way Bathwa or Sans and the Khoekhoes danced and still dance, to this day. Most Africans of Southern Africa are shorter in physical structure when compared with Africans from the North.

## E. Some of the click sounds found in the Zulu language, isiZulu.

Let us look at some click sounds in the Zulu language. It is worth noting that most prominent Nguni or isiZulu words comprise a click or sometimes some click sounds. The words; **cabanga:** think, **casha:** hide, **cela:** ask for something, **ncela:** suck milk, **ngcwaba:** burry, **qala:** begin, **qeda:** finish up, **qabula:** kiss, **uxolo:** the peace; **xabana:** fight/ quarrel, **xova:** mix together, **xebula:** peel off, **xoxa:** tell a story, **xolela:** forgive; **gqama:** be bright or be glamorous; **gqoka:** put on clothes; to mention just a few have click sounds in them. Here are more such words.

**Their pronunciation here is practical and not phonetic.**

***Note: Ever since, no Nguni child had to read from books how to pronounce isiZulu click sounds. Click sounds automatically come out of his or her mouth as soon as he or she could talk***

| **Click C** ***produced by pressing your tongue against the inside of the top incisors then rapidly drawing it back.*** | **Click GC:** ***produced by pressing the tip of your tongue against the incisors then quickly draw it back voicing it from the glottis because of the presence of a consonant “g”.*** | **Click GQ:** ***produced by pressing your tongue against the front of the palate then rapidly and forcefully draw it back to its normal position with a deep vocal accompaniment caused by the presence of a consonant “g”.*** |
|---|---|---|
| | | |
| *cabanga:* think<br>*cacisa*: make it clear<br>*cambalala*: take a nap<br>*canda*: chop/ split wood<br>*casuka:* be annoyed<br>*cathama:* stalk<br>*cathula:* learn to walk<br>*caza:* divide or split<br>*chachamba:* develop cracks<br>*chibiyela*: mend or amend<br>*chiliza:* push aside<br>*chusha:* go through a small space<br>*chutha:* pluck off feathers<br>*chwaza:* make a lot of noise like people in stadiums.<br>*cweba:* be clean or clear<br>*cwecwa:* peel<br>*cwenga:* filter<br>*ceba:* be rich<br>*cela:* ask<br>*chachaza:* move all over<br>*chama:* urinate | *gcaba*: make a cut in the body so as to rub medicine therein<br>*gcogcoma:* move all over<br>*gculiswa:* be satisfied<br>*gcwala:* be full<br>*gcwalisa:* fulfill or fill in or fill something up<br>*ngcweka*: friendly stick fight/ sparring<br>*gcweleza:* kill to rob<br>*ngcola:* be dirty,<br>*ngcolisa:* make something dirty/ defile<br>*ngcono:* better<br>*ngcwaba:* bury<br>*ngcwele:* holy<br>*ngcwelisa:* sanctify<br>*ungcede:* a bird<br>*gcagca:* wed<br>*gcaluza:* move up and down aimlessly<br>*gcina:* be the last or keep/ store<br>*gcizelela:* stress a point<br>*gcoba:* apply fat or oily substance | *amangqabangqeshe:* vivacious jumping up and down of young people as they show off how healthy they are.<br>*gqama:* be noticeable or be bright in colour<br>*gqagqana:* be sparsely placed<br>*gqekeza*: break into<br>*gqiba:* cover up<br>*gqisha:* stamp thoroughly<br>*gqishazela:* stamp hard on ground as you walk<br>*gqishela:* put on many warm clothes to keep warm<br>*gqoma:* dig using a pick or bump like a ball<br>*gquma:* groan<br>*gqugquzela:* encourage<br>*gqwagqweka:* be half roasted<br>*gqwala:* rust<br>*gqwegqwa:* stagger<br>gquzula: remove |

*chambuza:* make a hole in a ear lobe.
*chatha:* apply enema
*chaza:* explain
*chela:* sprinkle water
*chezuka:* deviate
*cwilisa:* soak
*icala:* a criminal case/ a side
*icembe:* a leaf
*ichalaha:* a male dog
*ichashaza:* a spot
*ichibi:* a lake
*ichide:* one eyed person
*ichilo:* shameful action
*ichwane:* a chick
*icici:* an ear ring
*icimbi:* a caterpillar which is a size of a human finger found in some trees and is eaten by people
*cwayiza:* wink
*cinana:* suffer nasal congestion
*cindezela:* press down
*cinga:* look for something
*colisa:* refine
*cubungula:* scrutinize
*cula:* sing
*cwaninga:* examine
*cwasa:* discriminate
*icilongo:* a trumpet
*iculo:* a song
*incwincwi:* a bird
*isicaba:* a flat thing
*isicabha;* a door
*isicabucabu:* a spider

to your body
*gcwaneka*: get yourself foolishly into trouble/ be where you are not supposed to be.
*ingcina*: bee wax
*ingcwaba*: a grave
*ingcweti:* a expert
*isigingci:* a guitar
*igwingci:* a corner
*ngcingci:* an expression of joy and excitement
*gcina ngci:* Never do it again.

by force whatever is fixed
*igquma:* a hill
*ungqoqwane:* frost
*ingqakala:* clean soles of feet without cracks.
*ingqama*: a ram
*ingqatho*: roasted semi dry maize on its cob.
*ingqotho:* When a boy knocks repeatedly a head of the other boy with the back of his folded fingers to show that he could not fight him back
*ingqathu:* a game whereby two children swing a rope and one or more jump over it as it swings.
*ingqungqulu:* the biggest eagle which once roamed the skies of South Africa. It was said to be able to lift up a kid a or a lamb.
*ingquthu:* a vagina
*ingquza*: an anus
*ingqwele*: a champ
*isigqala:* a cow which does not have a lot of milk when it is milked.
*isigqiki:* a stump of wood which was used to sit on
*isigqila:* a slave
*ngqabashiya:* dance with vigour and liveliness.
*ngqangqa:* shiver
*ngqubuza*: knock by head

|  |  |  |
|---|---|---|
| *ichweba:* a port<br>*isichwensi:* uncouth person<br>*isicoco:* championship<br>*isicubu:* a steak of meat/ a muscle<br>*isicucu:* a piece of meat or cloth or paper<br>*ncenga:* plea<br>*ncinza:* pinch<br>*ncoma:* praise<br>*ncweba:* pinch<br>*ucilo:* a bird<br>*isagwaca:* a bird<br>*cwayiza:* wink<br>*zaca:* go thin |  |  |
|  | **Click Q** ***which is produced by pressing your tongue against the palate then rapidly and forcefully draw it back to its normal position.*** | **Click X*: which is produced by pressing your tongue against the front of the palate of the top incisors and without removing your tongue just pull its sides backwards*** |
| *gxabha:* boil<br>*gxamalaza:* straddle<br>*gxatha:* stride<br>*gxavuna:* hold roughly<br>*gxeka:* criticize<br>*gxila:* go deep<br>*gxisha:* fill up a sack/ a bag etc, tightly<br>*gxiviza:* stamp upon<br>*gxoba-* walk on<br>*gxumbuza:* submerge | *geqa: clean the inside, leave no impurity*<br>*guqa: kneel down*<br>*guqubala: overcast*<br>*guquka: turn over*<br>*inqaba:* a castle<br>*inqindi:* a fist<br>*inqomfi:* a bird<br>*inqola:* a wagon<br>*inqonqela:* a miser<br>*iqanda:* an egg<br>*iqatha:* a piece of | *Ixhala:* anxiety<br>*Ixhwele:* one who smokes like a chimney,<br>*Ixoxo:* a frog or a toad,<br>*nxenxa:* encourage,<br>*nxothoza:* be filled with shame<br>*uxamu:* a water monitor<br>*xabana:* fight with or quarrel<br>*bhoxa:* sink in a bog<br>*ganxaza:* wobble |

| | | |
|---|---|---|
| something in water<br>*igxaba:* a rag<br>*igxolo:* a bark of a tree<br>*ingxabo:* a root<br>*ingxemu:* a squint eyed person | meat<br>*iqaqa:* a polecat<br>*iqeqeba:* honey comb<br>*iqhawe:* a hero<br>*iqhinga:* a plan<br>*iqholo:* pride<br>*iqhude:* a cock<br>*iqhuzu:* protuberance<br>*iqhwa:* snow<br>*iqola:* a robber<br>*iqolo:* a hip<br>*iqwele:* razor bumps<br>*izinqa:* buttocks<br>*inqaba:* a castle<br>*nqaba:* refuse<br>*nqanda:* stop from going<br>*qabula:* kiss<br>*qagela:* guess<br>*qala:* start<br>*qalekisa:* curse<br>*qaphela:* be watchful<br>*qathaza:* drop something<br>*qaqa:* untie<br>*qaqela:* infest<br>*qeda:* finish<br>*qhakaza:* bloom<br>*qhaqhazela:* shiver<br>*qhatha:* cause people or animals to fight<br>*qhela:* move away<br>*qhenya:* move with pride<br>*qhosha:* boast,<br>*qhoqhobala:* hold on firmly<br>*qhuba:* drive,<br>*qhubeka:* continue,<br>*qhufuza:* press down on | *gaxa:* hang<br>*inxele:* a left-handed person,<br>*isinxele* left hand<br>*isinxe:* shortness of breath/ failure to breathe<br>*isixwembe:* a big wooden spoon<br>*inxoza:* a flayed bark of a tree.<br>*Ixhaphozi:* a quagmire,<br>*Ixhegu:* an old man<br>*Ixhiba:* an old hut<br>*ukuxhwala:* to be ill/ to be disabled<br>*xakeka:* be busy with many things<br>*xakela:* have difficulty in coming out *(especially of a baby at birth)*<br>*xazulula:* solve<br>*xega:* be loose<br>*xhamazela:* do things hastily,<br>*xhantela:* get embedded all over something, get entangled<br>xhasa: support<br>*xhawula:* shake hands<br>*xhuma:* join<br>*xhutha:* be oily,<br>*xhwala:* be disabled/ be ill<br>*xokozela:* make a hullaballoo of noise<br>*xolela:* pardon,<br>*xova:* mix a dough/ mix things up<br>*xoxa:* tell a story<br>*xuba:* mix things up or together |

| | | |
|---|---|---|
| | or knock against, something until it busts<br>*qhumbuza:* pierce a lump,<br>*qhumisa:* cause something to explode<br>*qhuqha:* shiver<br>*qhuzuka:* stumble<br>*qhwanda:* probe<br>*qhwakela:* sit on a chair,<br>*qhweba:* beckon,<br>*qimba:* leave your torso bare,<br>*qina:* be strong,<br>*qinisa;* make it tight<br>*qoshama:* squat,<br>*qoqa:* tidy up<br>*qula:* try a case<br>*ququda:* gnaw,<br>*qhwaga:* take by force<br>*qwasha:* be insomnious,<br>*uqadolo:* blackjack weed<br>*uqhoqhoqho:* a larynx<br>*uqhwasha:* a home-made gun<br>*uqukula;* a big toe<br>*uqwanga;* a cartilage<br>*uqweqwe:* a crust | *xukuza:* shake,<br>*xuxuzela*: bubble<br>*xwaya*: be cautious<br>*isexwayiso:* a warning |
| | | |

**Historians agree that the Nguni people started using clicks after their encounter with the Khoisan people.** How they came into contact with them and how they got separated lack expatiation. I have randomly picked 26 isiZulu words without clicks and their synonyms with clicks. Kindly note only 5 words in bold out of 26 seem to have been modified.

a) caza……….hlukanisa
b) chama…..thunda
c) chela……fafaza
d) chiliza…….dudula
e) cinga……funa
**f) goqana…songana**
g) gxabha……bila
h) gxoba…...nyathela
**i) qanda….banda**

j) igxaba…….inikiniki k) isicabha...isivalo l) iqhinga…isu
m) isicucu…....isihlephu n) ixoxo…...iselesele o) nqaba…..ala
p) isichwensi..isedeleli q) qabula….anga r) qhufuza…shayisa
**s) qhutha……hlutha** **t) xhasa…..phasa** u) xolela….thethelela
v) xakeka……khathazeka w) xoxa……khuluma **x) xukuza…shukuza**
y) xhuma……hlanganisa z) zaca……yonda

Of these five words three are not controversial. These are: **Xhasa** that might have been modified to **phasa,** a click **x** replaced by **p.** **Xukuza** might have been changed to **shukuza,** a click **x** replaced by a sound **sh. Qanda** might also have been changed to **banda.** The modification of these words should have happened after the arrival of either some African tribes or white people, both who never had click sounds in their languages, in our land. In their effort to speak a language rich in clicks, they might have replaced these difficult click sounds. The word **goqana** with a synonym **songana** and **qhutha** with a synonym **hlutha** are very much controversial. It would have been better if **goqana** had been **gosana** and not **songana.** It would also have been better if **qhutha** had been **khutha** not **hlutha.** **Hlutha** has a very much difficult fricative which is easily pronounced by Nguni language speakers only. Kindly note; many isiZulu words have more than one synonym. Some words have synonyms with clicks others without them.

***1)*** bheka, buka, bona: which is see or look. (*No word with clicks.)*
***2)*** bhoboza- **chambuza- qhumbuza- gqobhoza-** hlaba: *pierce.*
*(There are three words with clicks here.)*
***3)*** zabalaza – tabalasa – santuza: *struggle (No click sounds.)*
***4)*** **nquma** – juba- **nqamula** – **juqula** – jampuna: cut
*(There are three words with clicks.)*
***5)*** yimba - **qhwanda** – phanda: dig *(One word with a click.)*

***caza: divide; chama: urinate; chela: spray; chiliza: push; cinga: look for…; goqana: be folded; gxabha: boil; gxoba: step upon; qanda: be cold; igxaba: a rag; isicabha: a door; iqhinga: a plan; isicucu: a piece; ixoxo: a frog; nqaba: refuse; isichwensi: an impudent; qabula: kiss; qhufuza: knock down; xukuza: shake; qhutha: pluck out feathers; xhasa: support; xolela:forgive; xakeka: be worried; xoxa: talk; xhuma: join; zaca: be thin***

Nowadays Zulu language, which is my vernacular, has many words borrowed mostly from the English language replacing the original ones with clicks. As time goes on, taking away with it the generation I belong to which still speaks Proper Zulu language and leaving behind our children and their children, isiZulu will undergo drastic changes. During our time isiZulu language is starting to change. Most isiZulu speakers especially children and the learned, nowadays like to speak in borrowed terms and strange enough only a few isiZulu speakers are perturbed. It then becomes apparent how easy it is for a language rich in clicks to lose most or all of its clicks to borrowed words without clicks. I have only made a list of thirty isiZulu words with clicks which have been replaced. It is pitiable that most isiZulu speakers use these borrowed words a lot these days.

| **Zulu words with click** | **Borrowed words** | **From English** |
|---|---|---|
| **1. amaqabunga** | amaliv'zi | *the leaves* |
| **2. gqugquzela** | enkhareja | *encourage* |
| **3. gxeka** | khrithisayza | *criticize* |
| **4. gxuma** | jampa | *jump* |
| **5. iqhinga/ isu** | iplani | *a plan* |
| **6. iqhwa** | isnowu | *a snow* |
| **7. igquma** | ihili | *a hill* |
| **8. isinqamu** | iphisinyana/ uphisi | *a piece* |
| **9. isinqumo** | idisijini | *a decision* |
| **10 isiqhingi** | i-ayilendi | *an island* |
| **11 isixuku** | ikhraw'di | *a crown* |
| **12 ncoma** | phreyza | *praise* |
| **13 ngqongqotha** | nokha | *knock* |
| **14 omncane** | osmolanyana | *small one* |
| **15 qabula** | khisa | *kiss* |
| **16 qagela** | gesa | *guess* |
| **17 qathaka/ qathaza** | dropha | *drop* |
| **18 qeda** | finisha | *finish* |
| **19 qeqesha** | khosha | *coach* |
| **20 qhasha** | springa/ mpilinga | *spring* |
| **21 qhathanisa** | khomperisha | *compare* |

| | | |
|---|---|---|
| **22 qhuma** | bhasta | *bust* |
| **23 qiniseka** | yibasho | *be sure* |
| **24 qukula** | lifta | *lift* |
| **25 quleka** | feynta | *faint* |
| **26 qola** | robha | *rob* |
| **27 qoqa** | kholektha | *collect* |
| **28 umqhele** | ikhrawni | *a crown* |
| **29 xazulula** | solva | *solve* |
| **30 hlangana** | mitha | *meet* |

**It is pathetic that African people, especially Zulu language speakers, speak their vernacular languages so recklessly with unnecessary interlarding.** Our erudite people say: *"This is no weird phenomenon. Some languages have to go defunct as long as those speaking them cease to speak them properly or cease to speak them altogether."* **Is there really nothing we can do to reverse it?**

When seSotho speaking clans the Molefes, the Msimangs, the Mndawenis (Motaungs), the Zumas, the Mngomezulus, the Mathenjwas and the Mavundlas, and many others, had dwelt among the Zulu speaking people, the Zulu people borrowed some of their words replacing theirs that were rich in clicks. This resulted in Zulu language completely losing those replaced words. These tribes on the other hand adopted isiZulu and made it their own to this day.

Originally sleep in isiZulu is *ngqwambayiya,* now obsolete. Zulus then modified Sesotho sleep into *lala.*They also added *lala* to now archaic *camba; to* rest; *and a* new word *cambalala* was coined which is to rest in a sleeping position. Xhosa people use *ngqengqa* for sleep. Nguni language *qo* became *do* and *qu* became *du* both meaning nothing is left or gained. The original isiZulu word for come is *gqi*. Nowadays it is only used as an idiom: "*Awuthi gqi*" which is: 'Come here quickly. *Ugxa* in isiZulu refers to a traditional doctor's assistant. Originally *gxa* meant help. Original isiZulu word for wife is *ngqongqo* and for legs is *xhongo*. Xhongo word later referred only to *noxhongo* a game where one uses poles to walk on at night so as to be very much tall. *Ngqongqo* was last used by

Native Christians to praise a woman who has given birth to twins. Mind you, Zulu custom had dictated that one of the twins had to be killed. So Native Christians used this ancient word to praise a woman with twins. ‘*Yiza* which was modified to *woza* should have been borrowed from seSotho itla ‘come’. *Nqunu* which is naked, sounds more original than *“ze.” SeSotho* speakers of the Free State Province and some in Lesotho use Nguni click “q”. Lesotho-land and the Orange Free State Province were once invaded by Nguni people, the Ngwanes of Matiwane, and the Hlubis of Bhungane as well as Mzilikazi. Those among these Ngunis who, for security sake, might have turned themselves into Sothos are likely to have introduced this click to the Sothos. The Mohlakoanes are Matiwane people who opted to stay in the land of the Sothos.

Nguni people should also have later borrowed and coined new non click words as their language grew. I have then written only 13 IsiZulu words with clicks as well as their synonyms without clicks.

| | | | |
|---|---|---|---|
| **1.** | **qha/ cha** | hhayi/ hhe-e/ Mhhu-u | *no* |
| **2.** | **qabula** | anga | *kiss* |
| **3.** | **qaqa** | sombulula | *untie* |
| **4.** | **qola** | gebenga | *rob* |
| **5.** | **iqhubu** | ibhamuza | *a swelling* |
| **6.** | **qaqamba** | nkenketha | *be extremely painful* |
| **7.** | **qhwanda** | yimba | *dig* |
| **8.** | **qhufuza** | shayisa | *knock down* |
| **9.** | **iqhinga** | isu | *a plan* |
| **10.** | **umqala** | intamo | *a neck* |
| **11.** | **amaqhuqhuva** | amashashaza | *rash, pimples* |
| **12.** | **imingqatha** | amasimba | *faeces or stools.* |
| **13.** | **sokoca** | loya/ thakatha | *bewitch* |

**F.**

All names for four-legged animals never have click sounds in isiZulu, but three; a water-monitor-lizard, uxamu*,* a buck, *iqhina* and *isixhumo*, a baby-buck. Names for big game, cats and pigs are onomatopoeic. The name, *ibhubesi*, is imitative of the roaring of a lion. *Ndlovu*, an elephant, got its name from the way it stamps the ground as it walks *'dlovu, dlovu.'* IsiZulu name for a pig, *ingulube,* is from the grunting sound a pig makes. The name *nyathi* is from the ability a buffalo has to hide and keep quiet, *ithule ithi nya*. *Imvubu,* an isiZulu name for hippopotamus is from its ability to submerge itself underwater in dams and big rivers then emerge. In isiZulu to emerge is to *vumbuka*. *Vumbu,* means emerge. The name, *ndlulamithi,* is descriptive. It says; 'That which is taller than trees.' Most birds' and amphibians' names have click sounds.

## G. **Common values Nguni people and Khoekhoe people held.**

Khoekhoe and Nguni people shared the same humanity values. They all had what Nguni people refer to as *ubuntu.* *Ubuntu* custom says: "No one has to starve among people with plenty." *Ubuntu* also says: "All strangers who are not hostile have to be cared for." Hence white people who were shipwrecked in the coastal rocks of our country received the best care and treatment from the Khoekhoes. Unfortunately white people, who never knew of *ubuntu* custom, mistook Khoekhoen's hospitality for short-mindedness. They thought the Khoekhoes were giving them cattle in exchange for smaller gifts they had given them. Whites referred to it as barter system of trade. In fact Khoekhoe people practiced *sisa* custom.

**During those days nothing among the natives of the southern part of Africa was for sale. Buying and selling of commodities was not practised by anyone in any way or form among them.** A family without cattle was given a cow or two, following what Nguni people call *sisa* custom, so there could be milk and *maas:* sour milk, for family members. It was cattle only that were given out as *sisa* to poor families, not goats. Cattle given out to the poor would never be slaughtered by the recipients. They would be looked after and milked. Sisa traditional cultural custom dictated that a cow with a young calf had to be given to a poor family. That cow would be kept until it had given birth to a third or a fourth calf before the owner would come and take his cattle from that family but leaving a cow with a young calf as a gift to them to start rearing. Goats and sheep were given to people as gifts. It is pitiable that when the Khoekhoe had to take back the cattle they had given out to white people following *sisa* custom, they were brutally gunned down, accused of thievery. It is also piteous that Cape Khoekhoes ended up losing all their Sanga breed of cattle to white people who named them the Afrikanders, after their tribal name.

The verb *dayisa* is originally from English dice. Seeing money exchanging hands in the gambling game white people played with dices, our forefathers deduced that whatever had to do with giving and taking money is *dayisa.* They never knew, up until late that a dice has nothing to do with buying and selling. The Zulu word *thenga* is from *thengana. Thengana* originally has to do with fighters evenly matched in exchanging strikes during a stick fight. Spectators would remark: "*Ziyathengana.*" Our forefathers then took *thengana* used in stick fighting and gave it a new meaning, which resulted in new words; *thenga* - to buy, *thengisa - to sell* and *thengela* - to buy for someone; being coined. These coined words are not found in Praise Songs for Zulu kings, Clan Praises, idioms and proverbs our grandfathers used.

## H. African people moved from place to place.

It could not be denied that Nguni people were once part of the Negro family in Africa. The story of Muthwa, Nguni and Lawu might have happened after they had long been separated from other African Negro people. It is an historical fact that the sons of Zwide King of the Ndwandwe tribe together with their people travelled until reaching countries north of Zambia, Kenya and Tanzania, as well as Congo which is in the west. It is also a fact that the Sans, (Muthwas) travelled all the way from the south and settled in countries as far as along the equator. Since there were no borders dividing lands, native Africans moved all over Africa from time to time, from time immemorial.

**Here are some of the words Swahili and Zulu language share:**

| IsiZulu | Swahili | English | isiZulu | Swahili | English |
|---|---|---|---|---|---|
| **nyama** | *nyama* | meat | **mama** | *mama* | mother |
| **mbuzi** | *mbuzi* | goat | **baba** | *baba* | father |
| **lala** | *lala* | sleep | **limi** | *limi* | tongue |
| **nyoka** | *nyoka* | snake | **khwapha** | *khwapha* | armpit |
| **kuna** | *kuna-* | there is | **akuna-** | *hakuna* | there is no… |
| **kunuka** | *kunuka* | smell | **hhakuna-** | *hakuna* | there is no… |

**IsiZulu and Swahili word that is commonly shared by both of them but with a different meaning in both languages is mamba.**
*Mamba:* Is a snake in isiZulu. *Mamba:* Is a crocodile in Swahili.

**Some IsiZulu and Swahili words that are closely related.**

| IsiZulu | Swahili | English | IsiZulu | Swahili | English |
|---|---|---|---|---|---|
| **muntu** | *mutu* | person | **nwele** | nyele | hair |
| **bantu** | *watu* | people | **mlomo** | *mdomo* | mouth |
| **nkukhu** | *khukhu* | fowl | **ngulube** | nguruwe | pig |

The Zulus would sometimes use the most ancient word for pig which is *hhotshi or kotshi.* Xhosa speaking people still use their most ancient word for pig which is *hhagu. Hhagu* and *hhotshi* are made of two syllables. They also begin with a strong **h** which is **hh**. The postulation could be *hhotshi* is a prototype of *hhagu* for *hhotshi* ends with a fricative *-tshi* which is uniquely found in Nguni languages. *Tshi-* is not the least related to Tswana or seSotho *–tshi* in the way it is pronounced as well as in words it is used in. Moreover, hhagu ends with *-gu,* which is common to almost all African languages.

In Congo Brazzaville, some people speak Lingala language. There are words which are common both in Zulu and Lingala languages as well as in other native dialects there, just as it is with Swahili. This suggests a lot of interaction among the people in areas near the equator and people from the southern part of Africa.

| IsiZulu | Lingala | English |
|---|---|---|
| **muntu** | mutu | person |
| **bantu** | batu | people |
| **ngulube** | ngulu/ ngulube | pig |
| **ukulila** | kulila | to cry/ weep |
| **ima** | ima *(dialect)* | stop |

**There are also words that have the same vowels and the same number of syllables but with different consonants here and there.**

| IsiZulu | Lingala | English |
|---|---|---|
| **baba** | tata | father |
| **khuluma** | kuluba | talk/ speak |
| **mulomo** | munoko | mouth |
| **yima/ ima** | telima | stop |

The vernacular language of Malawi is Shichewa. It also has some words similar to Zulu language. Some of these words are:

| isiZulu | Shichewa | English | IsiZulu | Shichewa | English |
|---|---|---|---|---|---|
| **muntu** | mundu | person | **mbuzi** | mbunzi | goat |
| **bantu** | andu | people | **mama** | mama | mother |
| **idlani** | idyani | eat | **baba** | baba | father |
| **ukulila** | kulila | weeping | **mntwana** | mwana | baby |

There is also a word that Zulu language and Shichewa language share but the meaning differs. That word is *lima.* In Zulu language *lima* is to plough whereas *lima* in Shichewa is to dig a hole.

There are three Zulu and English language words that are more or less homophonic. They are also synonymous.

(i) ***Yebo*** which is **yes** in English.

(ii) ***Ma-*** a short form of *mama*. Informal for mother, in English.

(iii) ***Lala*** to sleep in isiZulu, and lullaby a song to **lull** a child to sleep in English. What does this striking similarity purport? Perhaps it supports the assumption that all people of the world originated from Africa. But these words are in Zulu and English language only.

Words ***muntu*** and ***bantu*** in their variety from one language to the other are found in most African languages. Swahili language which is spoken in the Democratic Republic of Congo, Kenya, Tanzania and Burundi as well as Kipemba language of Zambia is somehow related to Nguni languages of South Africa. Ndebele language of Mpumalanga Province could not be classified under Nguni languages for it had undergone drastic changes emanating from countless invasions by Sotho speaking people Ndebele people suffered. Nguni and Swahili languages are also somehow related to Lingala language of Congo Brazzaville. Shichewa language of Malawi, Venda language, Shona language, sePedi, seTswana and seSotho of Lesotho are also more or less related to Nguni languages. It is only seSotho language spoken in the Free State which is more like Nguni languages. All these African languages but, seSotho of the Free State, lack click sounds in them. ***One can then safely deduce that clans; made up mostly of seSotho, Swahili and Lingala speakers; moved all the way down to the extreme part of Southern Africa and arrived in the land of the Nguni speaking people who were in the eastern side of South Africa.*** This might have happened before the time of King Swazi of Swaziland. It might also have happened after the battle of the three brothers, Muthwa against his two brothers Nguni and Lawu. The influx of these clans into the Nguni area resulted in all Nguni languages losing some of their words with click sounds at the expense of words without click sounds which they borrowed from them in their effort to make them adopt Nguni language and Nguni cultural traditional customs which eventually they adopted.

To most historians and the black erudite of our country the premise that words like **chaza, qhumbuza, gqobhoza, gqwala, gxabha, ncinciza** *(expression of despondency),* **nconcoza** *(expression of euphoria)***, nquma, ingwici** *(a hiccup)***, inxele,** and all words with clicks in Nguni languages were coined after Nguni people had come into contact with the Khoikhoi and San people; makes a lot of sense. If Nguni speaking people; the Swazis, the Xhosas and the Zulus; really got clicks from the Khoikhoi and the

San people, what words did they use prior their meeting? I ask this question because there are fundamental Zulu language words with clicks and without synonyms. Words like **qala** – begin, **qeda** – finish, **qoqa-** collect, **qagela**- guess and many others. Will it then be proper to suggest that before Nguni people came into contact with the Khoikhoi and the San people, their language was somehow incomplete or they replaced their original words with those with clicks? Yes answer; would be very much preposterous. Such is not found anywhere in the world in the annals of linguistics, that people would prefer words with difficult pronunciation to those with easier pronunciation. **Therefore it is far-fetched that Nguni people could borrow difficult click words from the Khoikhoi and the San people and totally lose theirs that had no clicks.** *What happened could have been that when the clans that never had clicks in their languages arrived in the land of the Nguni people, Nguni people borrowed their words that never had clicks and used them instead of theirs with clicks. Yet their click words that could not be substituted with non-click words continued to be used by them to this day.* Even those busy with unnecessary interlarding never use all English words.

Taking into consideration my elders' awe inspiring story that the San, the Nguni and the Khoekhoe people are indigenous in South Africa then one could deduce that the San and the Khoekhoe people parted ways with the Nguni people when all of them still spoke the most ancient African language, the language the Sans still speak to this day. The Sans or the Khwes or the Basarwas or the Thwas could not modify their language for they successfully isolated themselves from other African tribes. Presently they are found in remote bushy wilderness of South Africa, Botswana, Namibia, Angola, Zambia, Uganda, Congo up to the Great Lakes of Afrika.

***I wish to thank Mr Aman Selemani for Swahili words, Mr Papy Mitima Josue for Lingala words, and Mr Basheil Alabi for Shichewa words that have been used in this chapter.***

## 1.2 THE POSITIVE CONTRIBUTION KING SHAKA MADE IN THE SPREAD OF CHRISTIANITY AMONG THE ZULUS.

**Our grandparents related to us that in the land of the Zulus *mthakathi* (a wizard /a witch) or nyanga *mthakathi* (a traditional healer practising witchcraft) was never tolerated.** He would quickly be sniffed out by a *sangoma (a traditional medium)* and had to suffer the most shameful humiliating death of having sharp pointed strong sticks stuck into his anus before being thrown down the rocky precipice with those sharp pointed sticks embedded therein. He had to die that way. A sign for all to see that he was practising sorcery. It was also meant to be a deterrent.

*Sangomas'* prerogative then was to sniff out witches and wizards in public. Once a person had been sniffed out, he would not be asked to plead guilty or not, but would soon be executed. Some *nyangas (traditional healers)* were sniffed out as *nyanga-mthakathis. Sangomas* were like the judges of the Supreme Court. Their verdict was never challenged with objections. There was also no way of launching an appeal. People had implicit trust in them.

In the olden days people would not consult a nyanga having not been to a *sangoma* first. *Sangomas* had, and even to this day some have, supernatural powers of divining. Being soothsayers, they were able to see the *nyanga* who could give medical treatment to a sick person. *Sangomas* never treated the sick. Those who were receiving herbal treatment from sangomas were only those *sangomas* were preparing to be *sangomas. Sangomas* were the most revered people in the olden days. Zulu language refers to a *sangoma* as Makhosi *(One imbued with the powers of many kings).*

The *sangoma* never went to weddings, funerals, or to any social gathering unless invited. On invitation he would not just be there to grace that occasion but to perform his duty as a *sangoma, which is* to foresee the dangers that family or community might face and how to prevent them. Sangomas would also be called to conjure up the ancestral spirits to come and grace that occasion. A sangoma could easily be identified. He was always in his *sangoma* attire. His hair was always plaited into strands and was reddish to dark brown in colour because of red ochre smeared on each and every strand. Whenever a person had slaughtered a goat for the *sangoma,* the *sangoma* would take the bile bladder, inflate it, and then tie it to the strands on his head. The busy sangoma would have many inflated bile bladders dangling on his head.

If a *sangoma* would arrive having not been invited, everything would have to stop. Even the national assembly at the kraal of the king or a ruler would have to stop and the *sangoma* be given a chance to say what the ancestors had sent him out to them for. He was the most powerful individual of that time. Kings themselves came second to *sangomas.* Yet *sangomas* had never abused their power. They were always modest and down to earth. Then that *sangoma* would waste no time but begin at once to dance moving round and round to the beat of the drum, shaking his body hysterically, groaning and hissing. Sometimes he would end up in a trance. Everyone there would be quiet, in great anticipation of what that *sangoma* had to say. On coming back to his normal senses the sangoma would start to inform all and sundry the message from the ancestors. Whatever he had said would be followed without alterations. A goat or two would be given to that *sangoma* as a token of appreciation. Fowls those days were never used. In most cases goats were slaughtered for him. He would have to take the whole goat with him. No one was permitted to share what was for the *sangoma* with a *sangoma* unless that one accompanied him.

There was no rivalry among the *sangomas.* There is no tale in our oral tradition of wars of the *sangomas* fighting among themselves or rivalry between the *sangomas* and *nyangas.* If sangomas happened to meet, they would greet each other and talk, sharing ideas and their experiences. *Nyangas* would also do the same and even go to an extent of teaching each other herbs and potions and how to mix them for the treatment of certain ailments and diseases.

*Nyanga-mthakathis* as well as all sorcerers would bewitch people including *sangomas* and *nyangas*. The *nyanga-mthakathis* and sorcerers were abhorred by all people. *Nyanga-mthakathis* and sorcerers would not bewitch people in broad day light. They performed their evil deeds at night. They would move around in someone's yard sprinkling herbal mixture all over and on the roofs of huts. Sometimes they would bury things of sorcery in the yard. The following day, sometimes it took longer than a day for their witchcraft to work, a member or more of that family would get terribly sick. In most cases members of the bewitched family would get sick and within a short time, a day or a month would die.

Sorcerers had numerous types of mode of transport. But most of them rode animals. Baboons were commonly ridden by most. It was then not uncommon for each and every *mthakathi* and *nyanga-mthakathi* to have a baboon or a number of them kept in one of their huts. These people could also fly with ease at night. They never used brooms or staffs to fly with. They just smeared some flying potion over their naked bodies and flew naked across the skies. They could traverse the skies from the Cape Province to the border of Mozambique or from the border of Mozambique to Swaziland. In fact they could fly to whatever place they wished to go to.

The flying witches and wizards were mostly found in places like Mhlabuyalingana and the surroundings. Mhlabuyalingana surroundings include these areas; Mpukunyoni now known as Mtubatuba, Hluhluwe, Mkhuze, Ubombo as well as Jozini. Mhlabuyalingana comprises Makhathini Flats, Mamfene, Mboza, Zamazama, ePhondweni, Mduku, Nibela, Mnqobokazi, Jobe, Mbazwana, Ntshongwe, Manaba, Mseleni, Manzengwenya , Mabibi and all of KwaNgwanase.

Mthakathis from Ubombo and all of Mhlabuyalingana area could also turn people into zombies. Mthakathis with zombies had the best yielding crop fields. They had the best nourished livestock booming with young ones. These *mthakathis* had a strong correlation with those in Mozambique. Mozambique was the capital of sorcery and witchcraft. *Mthakathis* in Swaziland could use diabolic powers. They could communicate with evil spirits. They could also create evil spirits and evil creatures. They specialized in *muthi* potions mixed with human body parts.

In the Cape Province there was a forest an ordinary person could not go through at night. He could see people's homes in it at night and people moving therein doing their domestic chores. Cocks would be crowing and cattle lowing and bellowing. Yet during the day it would be an ordinary forest with nothing in it. *Mthakathis* of the Cape Province could perform magic. A man could meet the most beautiful young woman, soft spoken, kind hearted and most enchanting and soon be smitten, only to find later that she was not a real human being but the work of sorcery. That man had to receive medical treatment soon after that encounter or he would soon die or go insane. Sorcerers of the Cape Province could send their familiars in the form of birds, hares, cats and mice to bewitch people.

In the Drakensberg Mountain areas which include Bulwer, Underberg and surroundings, Harrismith, Bergville and all of the Free State and Lesotho, sorcerers there specialized in creating thunderstorms. They enjoyed striking people with lightning. In the Transvaal, Venda and Gaza areas most sorcerers there performed their black magic in rivers and big dams. Some were able to appear and disappear if they wished to do so. In all these above mentioned places *mthakathis* were tolerated. As a result a family that could not defend itself from witchcraft, which was nothing to them but a game, would be deemed weak and would have its members victims of witchcraft. Such a family would eventually perish.

In the land of the Zulu people, kings of tribes and rulers of clans, which all make up the Zulu nation, stood firmly against sorcery. This minimized sorcery and witchcraft a lot. This also resulted in people of the Zulu nation lacking tolerance for witches and wizards. The Zulu nation had, during those days, Sangomas whose primary work it was to sniff out anyone the spirits of their ancestors would make it known to them was practising witchcraft. That person would then be killed the way of the sorcerers.

King Shaka could not help noticing how powerful and venerable *sangomas* were. To his great amazement almost everyone in his kingdom was becoming a *sangoma.* King Shaka realized that if all his people could become *sangomas* he would not have warriors to fight his enemies. Secondly *sangomas* had caused many people to be sentenced to death, charged with witchcraft they were alleged to be practising. King Shaka feared then that one day one bold *sangoma* could be presumptuous enough to accuse him of gross improbity and then charge and sentence him to death. King Shaka's misgivings were from the fact that he had recently asked for a pregnant woman's belly to be slit open so he could see how a baby was like in a womb. He was later made aware by his informers that his deed had not gone down well with *sangomas.* King Shaka then added *sangomas* to the list of those he could not trust. As a result he had to come up with a way of killing them. All King Shaka's enemies had to perish. To him this was the best security.

King Shaka spent sleepless nights thinking how he could bring these powerful people under control, but could not find a solution. One day, our grandfathers said, he fell upon a grand idea. He, not seen by anyone except his close body guard Jeqe from the Buthelezi clan, smeared blood on the door frames of some of his huts. He then called upon all *sangomas* of his land to come and tell him who had been both audacious and mischievous as to attempt to bewitch the king himself.

From morning to sunset, in the evening and during the night, since other sangomas were known as *mangothobane ( the one who divines by moonlight)*, until the break of the new day the next morning, *sangoma* after *sangoma* came, danced, got into whatever cataleptic state the ancestors put them into, and having come to would tell the nation who the witch or the wizard was. People who had been sniffed out as witches and wizards were taken to a secluded place to await their sentence. Some just fainted on being lashed and swashed with a *sangoma's* tail-brush of a gnu which in most cases would have been dripping *sangoma's ntelezi.* A *ntelezi* was a mixture of water with special herbs and potions to chase away evil spirits and to weaken the spells and powers of witches and wizards. Witches and wizards had to wait for their fate shivering. Some were sweating profusely and others were weeping incessantly. Some sadly kept quiet with only the internal strife taking place. Others softly kept asking themselves individually; "Why me?" then groaned melancholily.

After all sangomas but one had sniffed out who, according to the revelation from their ancestral spirits, had smeared blood on the door frames of some of King Shaka's huts, and having been removed from the audience, one *sangoma* had yet to say who the culprit was. That *sangoma* was Nobhiyane Madondo. He went into a trance several times. His eyes turned bloody red. Frothing and frantically waving his wildebeest tail, he moved straight to King Shaka. He hesitated for several times to point at King Shaka with it. The Zulu traditional cultural customs forbids people to point at their elders as well as their king. Eventually shouting on top of his voice senseless utterances like a mad man, as if saying: "Come what may!" Nobhiyane said: "It is you, Firmament Above Us All, who has done this!" He said so pointing at King Shaka with his wildebeest tail then collapsed and lost consciousness. King Shaka stood up wearing a broad smile, which perplexed all present. Dotty questions and interjections in their minds were; "How on earth can a *sangoma* be so gallant as to lay blame squarely on the king himself?" "He is insane indeed!" Thought some. "Oh listen to that idiot!" Shouted others. "He will die for his foolishness." They all knew that the bard of King Shaka was never uttering falsehood in his praise song when he said these lines about King Shaka:

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| **Imamb' edl' umuntu** | The mamba that kills |
| **Bath' iloyelwe.** | A person as if bewitched. |

People knew what would become of that *sangoma* next. He would be carried away to the top of a rocky mountain and would have his anus stuck with tough sharp pointed sticks before being hurled down the cliff to his shameful death. "Take that lunatic liar and fling him down the precipice so that the birds of heaven (the vultures) could gorge themselves till their gullets are as big as calabashes." Everybody awaited with abated breaths these words from King Shaka. But instead, King Shaka said: "Out of all these *sangomas* present here, this is the only one that has spoken the truth. Tie the legs and arms of all the other false *sangomas* with strong ropes and stab their anuses with tough strong sticks. Take them all to the rocky precipice and hurl them headlong down. Let the birds of heaven and scavengers of the land feast on them. People like these have no place in my kingdom." King Shaka finished these words fuming, with flames of anger darting in his eyes.

The sangoma, who had sniffed out King Shaka as having smeared the blood on the frames of some of his huts, received royal approbation from the king himself. "You are the *sangoma* appointed by the true ancestral spirits to foretell the nation what would befall it, how to stop it if it is sinister and how to enhance it if it is beneficial to it. Give him twenty head of cattle to take home with," was what King Shaka said to him. Women ululated in merriment and all men shouted the king's salutation: *"Bayede!"* (Let those who are your enemies go further and further away from you oh king! In full is *Baye kude!) "Wena wendlovu!"* ("You born of an elephant!") Soon Mshongweni, the bard of King Shaka, jumped to his feet and on top of his voice started to chant King Shaka's Praises;

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| **UDlungwane** | You Dlungwane |
| **KaNdaba,** | Son of Ndaba, |
| **UDlungwane** | You Dlungwane |
| **WoMbelebele,** | Of Mbelebele regiment, |

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| **Odlung’** | Are rending big |
| **Emanxulumeni,** | Homesteads apart, |
| **Kwaze kwas’ amanxulum’** | Until homesteads fall |
| **Esibekelana.** | One upon the other. |
| **UShaka ngiyesab’** | I’m scared of calling |
| **Ukuthi nguShaka,** | Shaka by name, |
| **Ngob’ uShaka kwakuyinkosi** | For Shaka was once a king |
| **Yas’eMashobeni.** | At Mashobeni. |
| **UMjokwane** | You Mjokwane |
| **KaNdaba,** | Son of Ndaba, |
| **Usalakutshelwa** | He who is never whispered a tip |
| **Usala kunyenyezelwa.** | Off without acting upon it. |
| **USishaka** | You’ re Sishaka |
| **Kasishayeki,** | Who’ll never be vanquished, |
| **UNodumehlezi** | You are Nodumehlezi |
| **KaMenzi.** | Son of Menzi. |
| **Igawu bazawuliluma** | A young pumpkin they’ll bite |
| **Bazawuliphimisa,** | And spit out of their mouths, |
| **Bekhumbul’** | Being reminded of |
| **Amagaw’ abebesi.** | Bitter tasting ones. |
| **Ilemb’ eleq’ amany’** | The sharp hoe sharper |
| **Amalembe ngokukhalipha.** | Than other hoes. |
| **Uteku lwababafazi** | A big joke by the wives |
| **BakaNomgabhi,** | Of Nomgabhi, |
| **Betekula behlez’** | Passing it seated |
| **Emlovini,** | Whiling away time, |
| **Beth’ uShaka kayikubusa** | Saying Shaka will never rule |
| **Kayikubankosi,** | Will never be a king, |
| **Kanti yilaph’** | Yet that very moment |
| **Ezakunethezeka.** | He was about to enjoy it all. |
| **Inkom’ ekhal’** | The bull that bellows |
| **EMthonjaneni,** | At Mthonjaneni, |
| **Izizwe zonke ziyizwil’ ukulila.** | All nations’ heard it bellowing. |
| **Izwiwe wuDunjwa** | Dunjwa from Yengweni |
| **WasoYengweni,** | Heard it, |
| **Yezwiwa wuMangcengeza** | Mangcengeza from Khali |

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| **WakwaKhali.** | Heard it. |
| **UDlondlwane*,** | You are like an old Mamba, |
| **Luya luhlezi luya ludlondlobele,** | Even seated you spread fear, |
| **Luyadla lubek’** | During your meals you have |
| **Izihlang’ emadolweni.** | Weapons upon your knees. |
| **Isidlukula dlwedlwe,** | You forcefully took the staff, |
| **Uhlany’ olusemehlwen’** | Challenging the mad man |
| **Amadoda.** | Whom men watched and feared. |
| **Umlilo wothathe** | The fire set on bramble |
| **KaMjokwane,** | By Mjokwane, |
| **Umlilo wothathe** | The fire set on bramble |
| **Wubuhanguhangu,** | Turning into a conflagration, |
| **Ushis’ izikhova** | Had burnt the owls |
| **ZaseDlebe,** | At Dlebe, |
| **Kwaye kwasha** | Even those at Mabedlane |
| **NezaseMabedlane.** | Could not be spared. |
| **Ungezwa bethi:** | Never hear them say: |
| **“Valela njalo** | “Always keep it indoors |
| **Solunjalose;”** | Solunjalose;” |
| **Abasho kuwe** | They are not referring it to you |
| **Wena kaNdaba,** | Son of Ndaba, |
| **Bash’ unyok’** | They refer it to Mbulazi |
| **UMbulazi,** | Your grandmother, |
| **Ovalel’ ingonyam’** | Who has kept a lion |
| **Endlini.** | Inside her hut. |
| **Odabule** | You who have crossed |
| **KuNdima noMgovu,** | Ndima and Mgovu, |
| **Abafaz’ abanendeni** | And pregnant women |
| **Baphuluza,** | Suffered miscarriage, |
| **Imikhubulo bayishiy’ izinqindi,** | They left their hoes broken, |
| **Imbewu yasal’** | And their seeds |
| **Emanxiweni.** | Were left on the sites. |

***UDlondlwane*    Shaka is referred to as a young Ndlondlo , uDlondlwane. Ndlondlo is an old black mamba  with scales  that  look  life  feathers on its head. Shaka was still a young man yet he had conquered tribes like an old experienced king,  Ndlondlo – an old mamba, himself.***

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| **Odabule kuBhuzane** | You who have crossed |
| **Phezulu,** | Bhuzane from the top, |
| **Wakhethelwa** | And came upon a flock |
| **Wudwendwe lwamaza,** | Of bucks moving in a line, |
| **Wadlula kuMcombo** | You passed Mcombo when |
| **Zigoduka,** | Cattle were heading home, |
| **Wabuz' izindlela** | And asked Dunjwa |
| **KuDunjwa,** | For directions, |
| **Kanti ngabezibuza** | Instead of asking |
| **KuMbozane,** | Mbozane, |
| **Owandulel' ukuya** | Who had led the way |
| **KuNomagaga,** | To Nomagaga, |
| **Lafik' iqhude** | Where he was |
| **Lamvimbela.** | Stopped by a cock. |
| **Ilang' eliphume** | You, the sun |
| **Linsizwa,** | That rose without rays, |
| **Lathi liphezulu** | But at midday |
| **Lansasa.** | Shone most brightly. |
| **Ilang'eliphandl'** | The sun that outshone |
| **Elinye ngemisebe,** | The other sun with rays, |
| **Ngoba liphandle** | For it outshone |
| **ElaseMthandeni.** | That from Mthandeni. |
| **Ozulu* lizayo** | You the advancing storm, |
| **Khwezan' abantwana,** | They have to care for kids, |
| **Ngabadala bodwa** | It's only the adults |
| **Abazozibalekela.** | That' ll run for themselves. |
| **UDunjwa yena yedwa** | It is only Dunjwa who |
| **Limkhandanisile,** | Is caught up in it, |
| **Oye wakh' amanxiw'** | For he has rebuilt homes |
| **OThukela,** | At Thukela Valley, |
| **Lapho kucushw'** | Where there are traps |
| **Isilo ngomwowane.** | Set out for the leopard. |
| **Ohamb' ebas'** | You who keep on making |
| **Amakloba,** | Big fires, |
| **Imamb' edl' umuntu** | The mamba that kills a person |
| **Bath' iloyelwe.** | As if bewitched. |

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| **Ondande** | You who moved freely |
| **Ngankalo,** | In the valley, |
| **Ondande** | You who moved freely in |
| **Ngokhal’ olude,** | An expanse of the valley, |
| **Wadabul ’emathanjen’** | And crossed  the valley of |
| **AbantabakaTayi,** | The bones of Tayi’s children, |
| **Ebebegodola beya** | Who died shivering on |
| **KuMacingwan’** | Their way to Macingwane |
| **ENgonyameni.** | At  Ngonyameni. |
| **OZihlandlo kaGcwabe** | I strongly suspect |
| **Ngibasolile,** | Zihlandlo son of Gcwabe, |
| **Abasokoci,** | He is indeed a sorcerer, |
| **Inkosi kabayitshelang’** | He could not tell the king |
| **Izibuko,** | Where to cross the river, |
| **Bayiweze ngelisacons’** | But told him to cross |
| **Amathe,** | Where the river was still bloody, |
| **Ebelisasuk’ ukuphel’** | Ntube from the Majola clan |
| **UNtube wakwaMajola.** | Had just been murdered there. |
| **Amanz’ omthombo** | The water from |
| **WakwaNobamba,** | Nobamba fountain, |
| **Engiphuze kuwo** | Which I drank from |
| **Ngagangatheka,** | Then I craved for more, |
| **Ngaphos’ ukudliwa** | And I was nearly eaten up |
| **Zimamba.** | By the mambas. |
| **Umlunguzi** | You  the one  who looks |
| **Wezingoje.** | Down the precipices. |
| **Inyath’ ejame** | You the buffalo that stared |
| **Ngomkhonto** | Holding a spear |
| **Phezu koMzimvubu,** | Upon Mzimvubu River, |
| **AmaMpond’ ayesaba** | All the Mpondo people feared |
| **Nokuyehlela.** | To attack it. |
| **Nani boGambushe,** | You Gambushe people, |
| **Nani boFaku,** | Even you the Fakus, |
| **Ningamhlabi,** | Dare not stab him, |
| **Ukuba nimhlabile,** | For once you stab him, |
| **Koba senihlab’ uPhunga** | You would have stabbed Phunga |

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| **Nahlab’ uMageba.** | You would have stabbed Mageba. |
| **Wahlangana nodwendwe** | He came across a line |
| **Lwamankankane,** | Of cranes, |
| **Mhla eyakudl’ amaMpondo,** | On his way to defeat |
| **Iziphukuphuku.** | The silly Mpondos. |
| **Intab’ emahwaqa** | You the shady mountain |
| **KaMjokwane,** | Of Mjokwane, |
| **Ebingadli mihlambi** | Where no herds |
| **Yazinkomo,** | Of cattle graze, |
| **Ebidl ’imihlambi** | Only the flocks |
| **Yezinyamazane.** | Of wild animals. |
| **Obesixhokolo singamatsh’** | You were a heap like |
| **AseNkandla,** | The stones of Nkandla, |
| **Abekad’ ephephel ’izindlov’** | The shelter for elephants |
| **Ukuba liphendule.** | On stormy weather. |
| **ULusiba gojela** | You, the long feather |
| **Ngalaphaya kweNkandla,** | Hanging over Nkandla, |
| **Lugojela njalo** | As it hangs that way |
| **Ludl’ amadoda,** | It devours men, |
| **Indlondlo* yakithi** | Our old mamba |
| **KwaNobamba.** | From Nobamba. |
| **UNdab’ ocaba** | You Ndaba, who clears |
| **Ngomkhonto,** | The land using a spear, |
| **Amany’ amakhos’** | While other kings |
| **Ecaba ngamazembe.** | Use axes to clear theirs. |
| **Ubhiyoze kuNomangci** | You danced with excitement |
| **Phezulu,** | At the top of Nomangci, |
| **Eyakunqumel’ umbango** | On your way to settle |
| **WakwaNyuswa.** | Nyuswa conflict. |
| **Kwakungabangwa** | Nothing of substance had |
| **Nalutho kwaNyuswa,** | Started the conflict at Nyuswa, |
| **Kwakubangw’ izinhlakuv’** | It was over castor-oil seeds |
| **Emanxiweni,** | At the deserted kraals, |
| **Bethi nteke! nteke!** | As they screamed and shouted |
| **Lindan’ amajuba.** | Driving away doves |
| **Wen’ ophekwe** | You Ndaba, who were cooked |

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| **Ngembiz' enkulu Ndaba,** | In the biggest pot, |
| **Wen 'ophekwe ngembiz'** | You who were cooked |
| **Ebiphek 'amakhos'** | In the pot that was used |
| **AkwaNtombazi,** | By Ntombazi to cook the kings, |
| **Kodwa wena kawavuthwa.** | But you remained raw. |
| **Ungangencumbe** | You filled the pot like millet |
| **Yamabele engakadliwa.** | Porridge not yet served. |
| **Umxoshi womuntu** | He who chases a person |
| **Amxoshele futhi,** | And chases him relentlessly, |
| **Ngimthand' exosh' uZwide** | I loved him more chasing |
| **Ezalwa nguLanga.** | Zwide the son of Langa. |
| **Emthatha lapha liphuma ngakhona,** | Taking him from the east, |
| **Emsingisa lapha lishona ngakhona,** | Driving him towards the west, |
| **UZwide wampheq'** | Grabbing Zwide by shoulders |
| **Amahlonjan' omabili.** | And breaking them both. |
| **Izindaba ngazizwa** | An old woman told me |
| **Ngesalukazi,** | These tidings, |
| **Sona simasala** | The one always left |
| **Emanxiweni,** | In desolate homesteads, |
| **Izindaba ngazizwa** | An old man told me |
| **Ngexhegu,** | These tidings, |
| **Lona limasala** | The one always left |
| **Emzileni.** | Following on the trail. |

King Shaka stood up and the whole of the Zulu nation present there stood up as well. He then led the way out. His bard walked in front of him pointing with his stick at his left and his right hand side, up and down, as he continued chanting King Shaka's Praise Song:

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|---|---|
| **UMaswezisela wakithi** | The Destitute Maker from our place |
| **KwaBulawayo.** | At Bulawayo, |
| **Oswezisel' uZwide** | Turned Zwide into a destitute, |
| **Ngamangqangula.** | Defeating him with brisk warriors. |
| **USishayandlondlo** | The Old Mamba conqueror |
| **KaMjokwane.** | Of Mjokwane. |
| **Ubusika nehlobo bahlukene** | Winter differs from summer, |
| **NobakwaNtombazi,** | As the seasons of both Ntombazi |

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|---|---|
| **NobakwaLanga.** | And that of the son of Langa. |
| **Inkonyan' ekhwele phezu** | The calf that climbed up to |
| **Kwendlu kwaNtombazi** | The roof of Ntombazi's hut, |
| **Bath' iyahlola,** | They swore was inviting trouble, |
| **Kanti yibona** | But it was them who |
| **Bezaz' ukuhlola.** | Would experience trouble. |
| **Indlov' ethe imuka,** | The elephant that Langa people |
| **Babeyilandel' abakwaLanga;** | Paid homage to on its departure; |
| **Ibuyis' inhloko** | Had turned its head |
| **Yadl' amadoda.** | And devoured men. |
| **USilwane helele** | You are the scary Beast |
| **Emizini yabantu,** | At people's homesteads, |
| **USilwane ubengelutho,** | The Beast had been nothing, |
| **Ubeyinduna kwaDibandlela.** | Only a headman at Dibandlela. |
| **Uthi lwempundu** | You were a gate's pole, |
| **Oluhlal' izikhova.** | Upon which owls perched. |
| **Oluhlal' uPhungashe** | Upon which Phungashe |
| **WakwaButhelezi.** | Of Buthelezi clan rested. |
| **Mgengi phez' izitha** | Mgengi stop making enemies |
| **Kusehlobo,** | It's summer time, |
| **Utshani bude** | The grass is tall |
| **Buzokugibanisa.** | Will cripple you. |
| **Ukleb' engimbon'** | The eagle which |
| **Ukwehla** | I saw descending |
| **KwezikaMangcengeza,** | Upon the Mangcengeza's, |
| **Kwathi kwezikaPhungashe** | On reaching the place of |
| **Wanyamalala.** | Phungashe it disappeared. |
| **Okhangel' ezansi** | He who looked down |
| **NamaDungela,** | At the place of Dungela people, |
| **Izinkomo zawoSihayo zabuya,** | And Sihayo cattle were returned, |
| **Kwaye kwalandela** | Even those of Mfongosi |
| **NezikaMfongosi,** | Followed, |
| **Ebezisengwa yindiki** | An amputee from Mavela |
| **YakwaMavela.** | Had been busy milking them. |
| **Kwakungasakhali nkomo** | The lowing of cattle came to an end |
| **KwaNtombazane,** | At Ntombazane's kraal. |

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| **Inkomo yayisikhala** | The lowing of cattle was heard |
| **Kithi kwaBulawayo.** | Home at Bulawayo. |
| **UGasane** | The relentless attacker ever |
| **Kade lubagasela,** | Attacking them unabatedly, |
| **Lugasele uPhungashe** | Has attacked Phungashe |
| **WakwaButhelezi,** | Of the Buthelezi clan, |
| **Lugasel' Sondaba** | And attacked Sondaba |
| **WoMthand' ehlez' ebandla** | At Mthandeni, Khondlo' place, |
| **Lwagasel' uMacingwane** | And attacked Macingwane |
| **ENgonyameni,** | At Ngonyameni, |
| **Lwagasel' uGambushe** | And attacked Gambushe |
| **EmaMpondweni,** | Of the maMpondo tribe, |
| **Lwagasel' uFaku** | And attacked Faku |
| **EmaMpondweni.** | Of the maMpondo tribe. |
| **Oth' esadl' ezinye** | Busy conquering these, |
| **Wadl' ezinye.** | You conquered those. |
| **Wath' esadl' ezinye** | And busy conquering those, |
| **Wadl' ezinye.** | You conquered these. |

The king's bard continued with the praises jumping and dancing in front of his king, so were the warriors with their singing until the king had entered his hut. It was towards midday. The bard stopped and saluted him saying: *"Wena wendlovu!" (You born of the elephant!)* And all men there saluted the king by reiterating the bard's salutation. The bard said: *"Bayede!"* And all men said *Bayede!* Then people left the king's kraal and took their separate ways to their homes. Some were still talking in amazement of how King Shaka had sifted out the true *sangomas* from the false ones, yet others were left very much confused.

The condemnation of almost all sangomas as false and incompetent dented the esteem with which all *sangomas* had been held. *Sangomas* were the strong pillars of the people's way of life. They had given answers to all their queries. They had solved almost all their problems. But now people no longer trusted them anymore but one. One day that trusted *sangoma* would die leaving behind incompetent ones. Where would they go to for answers to life threatening issues? The whole Zulu nation was in disarray when it came to this issue.

"In fact all true *sangomas* in King Shaka's kraal had seen that it was King Shaka himself who had smeared the blood on his door frames but could not dare sniff out their mighty king." Said Mkhuzeni Mbonambi, an old nyanga and Zionist prophet at Makhongolo whose home is 500 meters away from Lake Sibhayi**.** "They acted against their ancestral revelation only to be doomed. Most people these *sangomas* had sniffed out as witches and wizards were in fact the biggest enemies of King Shaka. It was unfortunate that they could not tell King Shaka that," concluded the old man, Mkhuzeni Mbonambi.

The majority, of those whose fathers, mothers, sisters and brothers were condemned as false sangomas and subsequently killed by King Shaka, was among the first to be converted to Christianity. They and their generations started to preach against the traditional customs and culture. They were very much opposed to ancestral spirits and their power. They did not like *sangomas.* Many more Zulu people followed suit and became Christians. King Shaka had made it easy for missionaries and their evangelists as well as their lay preachers to convert native people of KwaZulu-Natal. Christianity then substituted their way of life. Many of these early Zulu Christians had lost trust in *sangomas* to provide them with answers to all their problems in general and personal afflictions in particular.

These African Christians then contributed a lot towards the spread of Christianity in KwaZulu-Natal. People no longer had to worry about false *sangomas* for Christianity never allowed for its members to become *sangomas.* Those claiming to be haunted by ancestral spirits were prayed for until those spirits had left them. Many women were converted to Christianity. What impressed them most was that polygamy was taboo in Christianity. Christianity calls for one husband one wife. National Statistics' records show that KwaZulu-Natal has more Church Denominations than all other provinces in South Africa.

## 1.3 THE REPERCUSSIONS OF NGOMANE'S INCEST.

*(Incest done by the Zulus was not of father and daughter or mother and son as well as brother and sister born of the same parents. Such had never happened. It was of a man born by, for instance, a first wife sleeping and even impregnating a woman born by the other wife in a polygamous family.)*

**Ngomane, the greatest hero of the Mthethwa clan and a blood relative to Dingiswayo the King of the Mthethwa tribe, developed a strong acquaintance with one of King Dingiswayo's daughters.** Their friendship was known all over the land and nothing sinister was foreseeable. Yet one day the Mthethwa tribe was dumbfounded at being informed that the princess was pregnant. Having been summoned, she quickly spilled the beans that it was Ngomane's baby she carried. The elders inquired where they had carnal knowledge of each other, for she was always home doing chores. She told them that whenever she ground millet in the grinding hut, Ngomane would enter and they would in most cases be lost in intimacy. The elders were flabbergasted. They sent for Ngomane and could not mince words but told him in the face the result of his sordid friendship with the princess. Their interjection was; *"Awu Ngomane, umdl' etsheni!"* "Oh Ngomane, you made love to her on the grinding stone!"

At hearing all Ngomane had done to his daughter, King Dingiswayo became furious. He did not want to follow a traditional custom and proscribe the wayward couple. He wanted Ngomane only to die. He then came up with a grand plot. He controlled himself and feign not to mind what had happened as he called upon Ngomane to go together with Shaka to Dukuza to teach his warriors there a new way of fighting battles which they had both mastered following tutorials he had himself given them. It was a unique way of fighting. The Mthethwa warriors were also busy learning to master it. The assegai would never be thrown at an enemy anymore but would be held fast and enemy after enemy would be stabbed with one assegai. King Dingiswayo had seen this way of fighting from the White people in the Cape Colony as they were busy practicing to perfect their sword fighting skills. Dingiswayo then thought it wise not to leave those at Dukuza fighting battles the old way.

*Dingiswayo had a narrow escape when his father ordered his warriors to stab all his sons to death for plotting to kill him. Jobe, the father to Dingiswayo, got from his spies that his sons had waited long enough for him to die naturally so that one of them could take over as a king of the Mthethwa tribe. Dingiswayo had an assegai stuck in his back as he escaped. Fortunately for him their assassination had been carried out during the night. His brothers were not so lucky, they all got killed there. Dingiswayo's sister followed him. After finding him in the forest she organized for a medicine man to give him treatment. Dingiswayo was kept in a hiding place for some days. As soon as he felt better, he never tarried but left for a far away land. The land he had never been to before. On his way to the unknown land, he had company of merchants who were on their way to the Cape Colony. He never parted ways with them.*

*During those days black labour force was in demand for the Xhosas could not be employed since there were always frontier wars between them and White people. Dingiswayo stayed with White people in the Cape Colony for many years. There was a lot that he learnt from them. He learnt for instance how to ride a horse, how White people prepared their regiments for war, and how they fought with swords, to mention just a few. When he came back home, his father had long died and his half brother Mawewe had become the king of the Mthethwa tribe. He challenged Mawewe to a fight. The victor would then be the rightful heir to Jobe's throne. Mawewe fled to* *his in-laws the Ndwandwes, where his sister had been married to, leaving Dingiswayo to become the king of the Mthethwa tribe.*

Later on that day King Dingiswayo sent for Shaka and ordered him to attack Ngomane from behind on their way either to or fro Dukuza, but at the most convenient moment. He told Shaka that Ngomane would not cause him such embarrassment with impunity. Shaka assured Dingiswayo that he would definitely slain Ngomane. New moons waxed to full moons and waned for several times and Dingiswayo waited for his honest and faithful adopted son, Shaka, to come back home alone from Dukuza. But one day he could not believe his eyes seeing Ngomane together with Shaka entering the gate of his homestead. Shaka had not killed Ngomane. He instead had divulged to Ngomane what King Dingiswayo had ordered him to do to him. Ngomane was the least amazed. He only asked Shaka why he had spared his life. Shaka answered that he had done so out of respect for him for all he had taught him and for things he hoped Ngomane still had to teach him.

King Dingiswayo took Shaka for a snake that had to be killed with immediate effect. He once more controlled his temper. He then ordered Shaka to kill for him a mad man who roamed Mthethwa Forest. That lunatic was the most dangerous person in the area. He attacked and killed whoever entered that forest. All men in the area were scared of him. They were always on guard for him. King Dingiswayo's intention was for Shaka to die by a hand of a mad man. But no one could realize that. Everyone thought he had chosen Shaka for his prowess in fighting. Shaka jumped up and saluted his king then headed straight for the forest there and then. After a while Shaka came back dragging the dead mad man behind him. That is why Shaka's bard would be heard singing his praises saying:

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| **Isidlukula dlwedlwe,** | You forcefully took the staff, |
| **Uhlany' olusemehlwen'** | Challenging the mad man |
| **Amadoda.** | Whom men watched and feared. |

The most powerful weapon that lunatic had, was his very much strong staff. Shaka ambushed the insane and wrestled with him. His main aim was to snatch the staff from him, which he did as he stabbed that madman to death. Seeing Shaka entering Dingiswayo's kraal victorious, pulling the mad man behind him for all to bear witness that the forest was once more a free communal area for all King Dingiswayo's subjects, women in the king's homestead ululated. Men sang a war song of Shaka's regiment. King Dingiswayo was busy clapping his hands for Shaka with glee. No one noticed that Dingiswayo's second plot to have one he abhorred killed had again been bungled.

Dingiswayo was left with no option but to follow the dictates of the traditional cultural customs. He then banished Ngomane together with his daughter to Hluhluwe. Ngomane was barred from referring to himself or his descendants as Mthethwa. His clan had to be known as the Mdletshenis. Ngomane left Mpangisweni, which has now been mispronounced by White people to Mpangeni, for Hluhluwe. Little did Ngomane know that Dingiswayo had ordered Vilana the leader of the Mkhwanazi clan, whose grandparents had left their homeland Swaziland vexed by the way Swaziland was by then ruled and opted to be vassals under Dingiswayo, to kill Ngomane and his people as they moved across Mpukunyoni on their way to Hluhluwe. Mpukunyoni was and even to this day is under Mkhwanazi Tribal Authority. Ngomane and his people reached Hluhluwe safely. Vilana of the Mkhwanazi clan never attacked him. Dingiswayo's plot to have Ngomane killed was once more botched.

Back home Dingiswayo came up with a way of fixing Shaka once and for all for his disobedience. Owing to his frailty and old age, Senzangakhona a ruler of the Zulu clan had handed over the reins of power to his favourite son Sigujana. Such information also reached King Dingiswayo who quickly enjoined Shaka to attack Sigujana and dethrone him. He offered him company of a few young men. Dingiswayo thought Shaka belligerent as he was, would attack

Sigujana, then be outnumbered by the Zulu warriors and be killed. Shaka arrived at Sigujana's home and was very much obsequious in every manner to Sigujana. At the slightest opportunity Shaka had, he jumped at Sigujana and stabbed him to death with a spear. He then declared himself the ruler of the Zulu clan and challenged any one opposed to his claim to a fight saying if he be killed his killer would then be a ruler of the Zulu people. No one dared to fight him. Shaka there and then bacame a self made ruler of the Zulu clan.The slaying of Sigujana by Shaka soon reached Senzangakhona. The year was 1810. Senzangakhona, frail as he was, had his condition deteriorating quicker and succumbed to death that very year.

Shaka rushed back to King Dingiswayo filled with jubilation and contention to tell him of his achievement. Dingiswayo could not allow his vile intention to be known, hence he congratulated Shaka but was quick at giving Shaka his first assignment as his vassal. His assignment was to drive the Swazis who were at the foot of Nkonjeni Mountain out of Mthethwa Territory. Shaka returned home and started preparations for the battle against Matiwane the ruler of the Ngwane clan that had settled at the foot of Nkonjeni Mountain. Senzangakhona and Phungashe of the Buthelezi clan had reported Matiwane's settlement at the foot of Nkonjeni Mountain to Dingiswayo who seemed not to mind. The Swazis were feared for their war-muthi. *Muthi* is an isiZulu word for medicine. The forefathers of Zwide son of Langa had also arrived at Nongoma area from Swaziland and settled there, unchallenged. Zwide also had a very much potent war-*muthi* which subsequently turned his Ndwandwe clan into a formidable tribe that subjugated all clans in his neighbourhood but one the Mthethwa tribe that he had never waged war against. The arrival of the second Swazi clan, under Matiwane, that settled in the Mthethwa Territory had compounded Swazi threat for Dingiswayo. To all the Mthethwas, Dingiswayo's order that Shaka had to drive the Swazis out of their area was the most appropriate.

It took Shaka a year to prepare his impi for the battle against Matiwane. In 1812 Shaka and his Zulu warriors attacked Matiwane. Matiwane and his Ngwane impi defeated Shaka. Shaka had no option but to eat a humble pie and go all the way to Dingiswayo at Mpangisweni to report his defeat. He then made a request for reinforcement. He hoped Dingiswayo would give him experienced warriors that would easily drive the Swazis out of his area. To his amazement, Dingiswayo gave him a regiment of very young men who had never been to wars. Shaka never disputed that but he changed his war strategy. It was autumn and the fields were full of mostly ripe and dry crops ready for harvest. Shaka set all the Ngwane clan fields on fire. The Ngwanes tried in vain to extinguish that inferno which eventually consumed all their crops. After that incident the Ngwanes were famished. Shaka attacked them and drove them out of King Dingiswayo's territory. Nevertheless King Dingiswayo's plot to punish Shaka had once more failed.

Dingiswayo thought once more of a plot that would not fail. Then Zwide son of Langa the King of the Ndwandwe Tribe came to his mind. He knew that Zwide had an insatiable inclination for wars. Moreover he had never ever tasted defeat. Dingiswayo decided to use him to carry out his punitive measures against Ngomane and Shaka. Dingiswayo had a strong relationship with Zwide. Firstly Zwide had married Dingiswayo's sister. Secondly Dingiswayo too had also married two women from the Ndwandwe tribe. The first Ndwandwe woman he had married was the sister of Malusi who was King Zwide's half brother. The second Ndwandwe woman he had married was Ntombazane who was King Zwide's sister. It goes without saying that Dingiswayo and Zwide had a strong matrimonial bond. King Dingiswayo thought of presenting Zwide his brother-in-law with what he took for a lucrative offer which he himself was convinced Zwide would be unlikely to turn down. His offer was, should Zwide defeat Ngomane and Shaka all their lands together with that of Vilana the ruler of Mpukunyoni area would be his. Dingiswayo then instructed his headmen to bring all Mthethwa tribe warriors to his homestead for he, as he put it to them, would like to attack Zwide son of Langa, avenging Malusi his brother-in-law whom he had killed. When Dingiswayo's impi had reached Mpukunyoni, Dingiswayo instructed all the warriors but a few never to proceed to Nongoma, where Zwide's homestead was, with him. He then selected only a few men to accompany him to Nongoma. The Mthethwa impi was left perplexed at Mpukunyoni.

Dingiswayo arrived at Nongoma to a warm welcome befitting an in-law. He then had a furtive discussion with Zwide who to Dingiswayo's disbelief and dismay took his offer negatively. Zwide accused Dingiswayo of a ploy to lure him out so he could be easily assassinated. He then murdered Dingiswayo there and then and had his head decapitated, then gave it to his mother Ntombazi. The decorations on the walls of Ntombazi's hut were quite weird. They were heads of the rulers of clans Zwide had conquered. Ntombazi was the most elated as she added Dingiswayo's head, her son-in-law, on her wall. The news of Dingiswayo's assassination reached the Mthethwa tribe. All the Mthethwas got convinced that their king, Dingiswayo, had been bewitched and then brought to Zwide by black magic. They suspected Dingiswayo's wife Ntombazana for that act of sorcery. Their conviction was strengthened by the fact that Dingiswayo had left his impi at Mpukunyoni and travelled across the hostile land teaming with wild animals with only a few men to Nongoma.

*Note: In the olden days it was practically impossible for a sorcerer to bewitch a king. Kings were given treatment specially prepared to make them invulnerable to sorcery. That treatment also would make a king to be able to sense sorcerers who happened to enter his homestead. For one to kill a king one had to attack him. That person had also to receive special medicinal treatment so as to do it with success. In the days of King Cetshwayo a rival warrior got* *where King Cetshwayo was hidden and stabbed him in his thigh. King Cetshwayo spat on his face and said: "You stab me, you dog!" That man fell down before King Cetshwayo and died there and then.*

Shaka, the ruler of the Zulu clan heard of how Zwide the king of the Ndwandwe Tribe had killed King Dingiswayo. He then immediately travelled to Mpangisweni with his Zulu warriors and together with Mthethwa warriors started preparations for a war against Zwide. The Mthethwa tribe was glad to be led once more by their hero, Shaka son of Senzangakhona. Shaka who had recently been made the ruler of the Zulu clan in the year 1816 by King Dingiswayo, automatically became the king of the Mthethwa tribe as well. The war between King Shaka and King Zwide of the Ndwandwes was fought from the year 1818 to the year 1826. In the year 1824 Zwide was defeated and killed by Shaka. Ntombazi the mother to King Zwide was also burnt to death, in her hut with weird decorations of heads of kings hanging on its walls, that very year. Most sons of Zwide were also killed but Soshangana, Nxaba and Zwangendaba escaped and fled. Soshangana fled to Mozambique. The other son of Zwide continued to fight Shaka up until the year 1826 when he was completely defeated. After Shaka had subjugated almost all clans in KwaZulu-Natal, a Zulu Nation was formed.

## 1.4 HOW NGWANE DESCENDANTS WHO HAD BEEN RULERS OF SWAZILAND LEFT THEIR COUNTRY, SWAZILAND, FOR EVER?

*(It has been propagated that The Kingdom of Swaziland was established in the 18th century. The authentic history of Swaziland is; Swazi kingdom is one of the oldest native kingdoms in Africa. Yet very little, which in most cases is distorted, is known about it. Of course people of the Thonga clan arrived in the land of the Swazi people from Mozambique in the 18th century and became rulers of Swaziland.)*

**King Ndungunya (+/- 1532 – 1630), the son of Ngwadi who was the son of Ngwane the Great, sired daughters only.** But when he was quite old, his three wives begot a son each for him. Ndungunya then asked his paramount headman from the Kunene clan to be a regent after his death. He instructed him to act until the eldest of the three boys was ready to become the king of the Swazi nation. After some years King Ndungunya died and Kunene became the regent.

The princes grew up well and healthy. When the eldest boy had grown old enough and ready for coronation the regent made an announcement to the Swazi nation that preparations had to be made for on such and such a day the king of the Swazis would be enthroned. Only a few days were left for the prince to hold his rightful position, when he suffered a horrible headache. Everything was tried by royal traditional healers in vain, and the young man died.

After some years the second prince who had by then grown up and had also just got married was informed by the regent that at full moon that very month he would be enthroned the king of the Swazi people. Soon, with the regent's leave, preparations were made for him to be enthroned. Announcements in this regard were made to the Swazi nation, and the whole country was as busy as before, from the Indian Ocean up to the regions of present day Gauteng, with preparations. Then the inexplicable occurred. The prince fell ill and died too.

The elders of the Swazi nation furtively summoned the youngest prince whose name was Tshanibudebukansele, who is estimated to have been born in the year 1622, and pleaded with him to vacate Swaziland or he would also die. The prince was a handsome young man who was busy with preparations for his wedding day. Only a year or two was left for his coronation. The elders then told Tshanibudebukansele who was popularly known as Tshani, the short-form thereof, that he had to leave Swaziland under the pretext of venturing in search of better grazing lands for his country, Swaziland. The young man agreed and the regent was informed of the prince's intention regarding his venture for better grazing lands. The regent brimmed with joy. That was an assurance of an ample time he still had to rule over the whole of Swaziland.

The regent then ordered for the best warriors of the Swazi nation to form a regiment that would accompany the prince. The prince had also to take with him all King Dunguya's live stock. The regent instructed one of the most competent traditional healers to accompany the prince as well. Warriors who were married had to take their families with them. Maids who were willing to accompany the prince were also allowed to do so. Fat oxen were slaughtered. The brewage of traditional beer took place. Baskets of traditional bread *(amaqebelengwana)* and baskets of roasted ground millet (*ukhothe)* were made. All this was provision for their journey. Then in a ceremonial way prince Tshani, the descendant of Ngwane the Great, left Swaziland in search of greener pastures. To demonstrate incontrovertibly his deep indebtedness, fidelity and endearment he had for King Ndungunya, Kunene the regent, asked Swazi people to try all they could to avoid pronouncing a sound **nd-** whenever speaking. He said that would bestow King Ndungunya an everlasting honour, like his great-great-great grandfather King Swati. Thenceforth Ndungunya's name is uttered as Ndvungunya. Then Swazi people added either letter *v* or *z* to almost all siSwati words with *nd-* . *Ndaba* became *ndzaba,* and *ndoda* became *ndvoda.*

**Tshani and his people never returned to Swaziland. They became nomads.** Tshani died an old man and was succeeded in his leadership by his son Masumpa. Masumpa was very much given to adventures hence there is an isiZulu adage which says: *Saphinda esikaMasumpa.* Freely translated it says: The repeat of Masumpa's. This saying is expressed whenever events repeat themselves. Masumpa was succeeded by his son Matiwane. Matiwane's nomadic way of life brought him to the foot of Nkonjeni Mountain where he and his people erected huts for themselves and kraals for their livestock and settled. Their neighbouring clan was that of Buthelezi people on top of Nkonjeni Mountain. The Ndwandwe clan and the Zulu clan were quite a distance from them. Matiwane and his people cultivated fields and stayed peacefully in their settlement. After years of tranquility, King Shaka, the ruler of the Zulu clan, surprised them with an attack which they easily waded into and squashed. Shaka then changed his fighting tactics and burnt down their fields forcing them to fight on empty stomachs. Matiwane's people, the Ngwanes, were consequently defeated and driven out of the Mthethwa Territory.

Matiwane fled north and crossed the land of the Hlubi clan which stretched from Mtshezi (Estcourt) to Msunduzi (Duzi) River area which is Pietermaritzburg. The Hlubis were also the Swazis who had left Swaziland years after Tshani had gone in his search for greener pastures. The Hlubis were not satisfied with the way the regent was ruling over Swaziland. The Ngwanes of Matiwane and the Hlubis clashed and the battle ensued. Matiwane prevailed.

Matiwane's pillage was the Hlubis' cattle and a lot of their millet. He proceeded north and settled in the Drakensberg Mountains. Soon winter time came. Matiwane and his Swazi people who were not used to such hostile winter weather condition could not help but to go south once more down the mountain. They settled in Cape Province which was much cozier.

Matiwane thought he, at last, had found for his Ngwanes a permanent and really peaceful settlement, for the land seemed vast and with no human inhabitants. *(Professor J.S. Maphalala told me that the Ngwane people were in Butterworth area.)* Yet one day the Ngwanes were taken aback by a sudden attack from a group of strangers. The Ngwanes easily defeated them and killed their leader. These were the Thembus (Mthembus) who were led by their leader Ngoza. These Thembus were originally from Msinga and were once subjects of Mthethwa tribe. When Shaka incorporated all the subjects of the Mthethwa tribe under his kingdom, the Mthembus together with the Mchunus revolted. They joined forces and fought against Shaka but were defeated. Some Mchunu people fled and plunged themselves into the ocean, whereas the Mthembus under Ngoza fled to the Cape Colony. Ngoza then would not allow a strange clan, the Ngwanes, to invade his territory. He was left with no option but to attack them. He lost and was killed there. This incident was reported to the rulers of the Cape Colony, the white people who had made a Peace Treaty with the natives so as to bring to an end the Frontier Wars. The stipulation of their Peace Treaty was, among other things; "There should be no wars between the natives and the Whites as well as between the natives among themselves." Matiwane was charged of having infringed on the Peace Treaty Stipulations. The Xhosas referred to the Ngwanes of Matiwane as the Zulus. The Mthembu clan of Ngoza referred the Ngwanes as *amaBhaca,* the refugees. White people armed to the teeth, mounted their horses and attacked the Ngwanes. The Ngwanes were no match to the barrel of the gun, so they retreated into a thick bushy forest named Mbholombo. Many Ngwane warriors were lost in that battle. Matiwane was forced once more to leave his settlement and climb the Drakensberg Mountains.

As Matiwane and his Ngwanes traversed the top of the Drakensberg Mountains they were surprised to see a herd of cattle grazing there. Matiwane's people quickly drove them all away with them. After a few days the Ngwanes could not believe their eyes seeing people coming towards their settlement driving some cattle with them. On arrival these people's curtsies rendered them non hostile. They were the Sothos. They had been sent to the Ngwanes by their king, Moshoeshe, to give them more cattle as a token of peace. Matiwane was grateful and amazed. Matiwane was in the place which is now known as Cathkin Peak. In the year 1823 Matiwane attacked Moshoeshe at Butha Buthe and defeated him.

Moshoeshe, peace loving as he always was, sent Matiwane more cattle. He then moved away from where the Ngwanes were and settled on top of Thaba Bosiu Mountain. As years went by Matiwane moved towards Thaba Bosiu Mountain and settled at its foot. The Sothos above and the Ngwanes below stayed peacefully for some time. One day the Ngwanes slaughtered oxen and had preparations for what seemed to be the greatest feast ever. Yet during that very day the Ngwane warriors attacked the Sothos. The Sothos rolled down rocks upon the Ngwane warriors killing and injuring many of them. Matiwane and his people were then forced to flee their settlement. The Sothos came down the mountain and started feasting since there was plenty food in pots and a lot of traditional beer.

Matiwane and his Ngwanes once more fled across the Drakensberg Mountains not knowing where they were going to. What they were cautious of was never to find themselves in the Cape Colony or in the territory of King Shaka. Soon they encountered the Zizi clan on the Drakensberg Mountains. They had no option but to fight them if they were to survive. Fortunately for them they conquered the Zizis. Matiwane never drove the Zizis away but allowed them to become his neighboring clan. As years progressed he attacked the Hlubis once more. In his attacks he was able to gain possession of all the land from Bergville down to Estcourt and Ladysmith areas.

**In Swaziland, Somhlolo had become the king of Swaziland.** People of his clan had arrived in Swaziland after Kunene, the regent of King Ndvungunya, had long died. Since his death his sons got entangled in a continuous political strife over who among them should rule Swaziland. When the Thongas arrived in Swaziland, the land was ruled by a man from a Mngomezulu clan whom Swazi people had designated to be their interim ruler so as to avoid interregnum that might result in national anarchy. The tug of war among the regent's descendants over who the ruler of Swaziland should be continued. The Mngomezulus had arrived in Swaziland in the days of Ndvungunya. Prior their arrival, many Sotho clans had immigrated to the land of the Swazis. These Sotho clans caused Swazi language, which had been identical in all respect to Zulu language except for "z" they avoided to pronounce, to lose some of its Nguni features. Its nouns lost their initial vowels and *umuntu* bacame *munthu.* Their adverb of place had in most cases to use formative *ku-* instead of an initial vowel and a suffix *-eni.* They started to say, to this day they say: *'Kundzawo tethu.'* Instead of: *'**E**tindzaw**eni** tethu.' 'Kutinkhundla...'* Instead of: *'**E**tinkhundl**eni...**' 'Ngibona gogo.'* Instead of saying: *'Ngibona **u**gogo.' Uphi babe wakho? Instead of: 'Uphi ubaba wakho?'*

Somhlolo and his people were the Thongas from Mozambique who got accommodated by the Dlamini family. That Dlamini family had just been to Swaziland for some decades. The Dlaminis too had sought refuge in the homestead of Mlangeni who later assisted them in getting sites for themselves in Swaziland. The Dlaminis by that time had adopted the Mlangeni name and called themselves the Dlamini Mlangenis. The Dlamini Mlangenis also helped the Thonga clan they had accommodated to get sites to build their homes and cultivate in Swaziland.

When the Thonga people left Dlamini home for theirs, they took Dlamini Mlangeni name and made it theirs. Their maids married Swazi men and Swazi maids married their men. Their bond with people of Swaziland then became as solid as a rock. A maid by the name of Somnjalose from Simelane clan in Swaziland was one of many Swazi maids who married Thonga men. Somnjalose gave birth to a boy who grew up to become King Somhlolo of Swaziland. The Simelane Clan Praises say: *"Mpembe! Magutshwa! Wena owazala uSomhlolo."* Freely translated: "Mpembe! Magutshwa! You who begot Somhlolo."

The Dlamini Mlangenis, the Thongas, heard that the nation was without a king and the regent had long died. They heard that Mngomezulu who ruled was temporarily appointed by the Swazi people to act until the descendants of Ndvungunya had come. The Thongas then paid Mngomezulu a visit. They brought with them their maids for the ruler to choose a wife from. They elucidated on their action as merely out of deep respect and loyalty for the ruler. The ruler was flattered and subsequently chose one of their maids to be his wife. He then asked his headmen to take a maid for themselves if they so wished for he could not take them all. The maid that was chosen by the ruler was taken back home so her family could give her a send off befitting one to marry the ruler of the land. At her home, they told her to learn everything concerning the history of the Swazi people, their royal customs and other Swazi practices and everything in connection with royal secretes of the Swazis. She also had to find out what made Swazi people so invulnerable in wars.

*During those days Swaziland stretched from the Indian Ocean, separating Mozambique which was known as Thongaland during those days and areas under Ndwandwe rule. Swaziland incorporated all areas along Phongolo River, Mkhuze River,* *Lebombo Mountains which separated Swaziland from Ndwandwe Territory, Ndumo and Ngwavuma areas, the whole of Mpumalanga Province and a great part of Gauteng. Near Tshelejuba (Tshejuba) Hospital there is a rock the elders of this place call; The Rock Of Ngwane. The legend is, King Ngwane the Great liked to sit upon it. Mpumalanga Province had all along been known as KaNgwane, which means 'The land of Ngwane.' It was in the 1990s after South Africa had been liberated that KaNgwane area was given a new name, which is Mpumalanga Province.*

*In the days of King Ngwane the Great down to those of the Thonga kings in Swaziland, when a king of Swaziland wished to convene his subjects to his royal homestead, his immediate headmen would climb hills or mountains and sound their horns known as mpalampalas. The headmen in the neighbouring areas would hear the sound of horns and climb up hills or mountains to sound theirs too. Eventually all the subjects of the king from areas along the Indian Ocean all the way to areas in parts of Gauteng would know that in such and such a time those who could walk distances had to be at the king's homestead. By then time was measured by the waxing and waning of the moon.*

When the maid who had been sent to spy for Thonga people, had been married to the ruler of Swaziland for a couple of decades, she paid her family a visit. Then she told her family all about Swazi kingdom. It did not take Thonga people long after that to usurp power in Swaziland. They never waged a war but they put to good use the information they had received. They secretly and tentatively started to tell people that they were the descendants of King Ndvungunya. They said their forefathers were among those who left Swaziland for greener pastures with prince Tshani son of Ndvungunya. Swazi people couldn't wait long. Soon they dethroned the acting ruler of Swaziland and enthroned Somhlolo whom the Thonga people had chosen as the rightful heir to the throne. The Swazis then had sympathy and empathy for the Thongas and tried by all means to help them speak their mother tongue siSwati fluently once more. All Swazi people were euphoric. Everything looked bright and beautiful in their eyes that they were eventually ruled by their rightful rulers. The Thongas continued to be Dlamini Mlangenis. Their clan praises have these historic lines: *"Sidlubula dledle sakaLobamba. Esithi sibapha sibe sibadlubulisa. Siyababamba siyabadlubula."* The meaning of these lines freely translated is: "Staff snatcher of Lobamba. Who upon offering them a gift, snatch from them what they have. Busy convincing them, they snatched from them what they have." Somhlolo is estimated to have been more or less in his fifties when he became the king of Swaziland. Thonga people honoured Somhlolo by choosing him to be the first Thonga king of Swaziland for it was him who had started to propagate among the people of Swaziland, that his clan was in fact descendants of King Ndvungunya.

Royal Dlamini Mlangeni family members marry other Dlaminis of Swaziland claiming it to be their prerogative as Swazi Royal family members to do so. In fact they know deep down in their hearts that they are not even the least blood related to the Dlaminis. They also claim that the name Somhlolo emanates from an incident which took place when Somhlolo was born. In fact he was named Somhlolo for the unbelievable event he himself was part of when in a fairy tale like occurrence he became king of Swaziland. People of Swaziland refer to King Somhlolo son of Bhuza as Sobhuza I. His biological Thonga father was Bhuza. Some Swazis know Somhlolo as King Mswati I, others know him as King Ngwane III, and others know him as King Ngwane IV. All these titles were given to him by people of his clan trying all they could to convince Swazi people, who were clouded in ecstasy, that he truly was the descendant of Ndvungunya. They never knew that one day the truth will be made known that Somhlolo was never a son of Ndvungunya the son of Ngwadi, Ngwadi the son of Ngwane the Great who is the son of Mafu the son of Dlabathi, who is the son of

Hlongwane, Hlongwane the son of Mswati whose name is the eponym of Swazi people and Swaziland.

King Somhlolo then impressed all the Swazis with his power of clairvoyance in 1836. This convinced them that surely he was the descendant of Ndvungunya the son of Ngwadi, Ngwadi the son of Ngwane the Great. Swazi people of those days knew that all his predecessors, the Swazi kings, had special gifts to foresee the future. He told them he had a vision of people with white skins and long hair like tail brush of cattle. They carried with them *umculu,* meaning a big book, from which they were able to decipher wise information. He then urged his subjects to try all they could to get for Swaziland these white people so they could teach the Swazis how to obtain such information from *umculu.* He went on saying these people also carried roundish objects, *indilinga,* with them, meaning money. He warned his subjects never to be in possession of the roundish objects. In the olden days there was no need for money for everything our ancestors needed, from clothing to eatables, was provided for by their live-stock and fields they cultivated. In fact Somhlolo himself had seen the Portuguese in Mozambique. To Swazi people who had never been to Mozambique and had never come across a white person it was amazing information Somhlolo had received from his powerful ancestors. This consolidated in their minds that he was the indisputable descendant of King Ndvungunya of Swaziland, hence he could foresee some future events just like all previous kings who had ruled Swaziland before him.

King Somhlolo then gave out an instruction that white people had to be brought to his land to teach the Swazis how to read the secrets of *umculu*. Someone from areas along the coast came out and told the king that there were such people somewhere along the coast of his land. King Mswati then sent that person together with some men to go and ask those white people to come to his homestead, and teach his people the secrets hidden in books. Our forefathers said, the white people that person referred to were the Reverend Threlfall and his family who had built a Mission Station near Cosy (Kosi) Bay. Reverend Threlfall could not avail himself of that opportunity for he was in bed with malaria fever. Nevertheless he informed them that there was another Mission Station in Thaba Nchu at Mparane in the Drakensberg Mountains and if they could go there they might get a missionary to assist them with what they needed.

In 1839 an emissary delegation from the kingdom of the Swazi people arrived at Mparane Mission Station with a request for a missionary to be sent to the land of King Somhlolo. This delegation was led by Majumba Mndzebele and Mnkonkoni Kunene. The missionary who welcome them at Mparane was the Reverend James Allison of the Methodist Church. He then took Majumba with him to Grahamstown for a General Church Meeting was to be held there, chaired by the Rev William Shaw. Having heard King Somlolo's request, with some motivation from Rev Shaw himself; who stressed the significance of a Mission Station in Swaziland that would serve as a deterrent to the Portuguese in the neighbouring Mozambique for Swaziland would have been under the British rule; the General Church Meeting gave a unanimous support for it. A letter from the General Meeting was then sent to England by a ship to the Methodist Church Head Office there. It took six months for the reply to come back from England. Meanwhile King Somhlolo's delegation was compelled to remain in Thaba Nchu for six months awaiting a response from England. It was during that time that they came to know of the Swazi people in the Drakensberg Mountains who were ruled by the descendants of King Ndvungunya.

The answer from England eventually came. The permission was granted then Reverend Shaw and his executive appointed Rev James Allison to undertake that mission in Swaziland. Rev Allison took with him twelve black evangelists to Swaziland. They were Reuben Caluza, Barnabas Mthembu, Samson Mthembu (who were Xhosas), Job Khambule, Jacob Shabalala, Abraham Thwala (whose families might have straggled behind when either Matiwane and his Ngwanes or the Hlubis fled, then sought refuge in Mparane Mission Station), Adam Molefe, Thomas Molefe, Daniel Msimang (who were Sothos), Johannes Khumalo, (who might have been left by Mzilikazi trailing) and Abraham Malghas (the Khoekhoe from the Griquas).

King Somhlolo had wished for a Mission Station to be closer to his homestead but Rev Allison, who had a terrible bout of flue as they reached Mahamba in 1844, could not travel all the way to the king's home. There was no alternative for King Mswati II, who had succeeded Somhlolo who by that time had died, but to grant Rev Allison permission to build the Mission Station at Mahamba, where he was. *(**Kwa-** or **Ka-** for KwaMahamba is for a preposition **at.**)*

**Just before the death of King Somhlolo, Zikhali arrived in Swaziland.** Zikhali, the son of King Matiwane was himself one of the Ngwane heroes. He was captured by King Dingane after slaying his father Matiwane. Seeing Zikhali's prowess in fighting, Dingane incorporated him into his Mkhulutshani Regiment. After Dingane had been assassinated, Zikhali fled with his people to Swaziland, the land of his ancestors. Somhlolo gave Zikhali a warm welcome and crowned it all by giving him his sister, Nomlalazi, to marry. (*This shows beyond any shred of doubt that Somhlolo and his people had never been blood relatives of the Ngwane people.)* Soon after that Somhlolo plotted for Zikhali to be killed. Nomlalazi heard of that plot and informed Zikhali, her husband. Zikhali fled Swaziland that very night together with his people down to the coastal regions of Swaziland. Zikhali people in their effort to hide their identity started to refer to themselves as people of Mmbila. They settled at Bandebande, east of Lake Sibhayi, more or less ten kilometers from the Indian Ocean. Later on some of Mmbila people together with their leader proceeded to Mbazwana. Through their conquests they stretched their territory along the coast to as far as St Lucia. They also stretched their territory to Mozi Wetland areas, taking areas along Mozi River as well as great part of Ntshongwe or Tshongwe area down to Mseleni area.

It is unbelievable that nowadays Zikhali people's territory has been reduced drastically through their own recklessness due to weird generosity caused by lack of foresight some of their leaders had when giving out a large part of their land to the Nxumalo clan as a gift for being their in-laws. Before their generosity to the Nxumalos, the Zikhalis had suffered a great loss of land and people at the hands of the Mdletshe clan from Manzengwenya area, who had previously been kept at a distance by them. When the Mdletshes attacked their settlement at Bandebande, some people from Mabibi area, probably their in-laws, rushed to warn them. Some Mmbila people took no heed of what people from Mabibi were saying, yet others packed whatever they could carry with them and fled to Mbazwana. Almost all those who had stayed behind at Bandedande were killed by the Mdletshes. Zikhali people use Hlongwane and Ngwane names in their clan praises and then add the Mmbila leaders and one of then is Mgongobala. The Hlongwanes and Sangwenis never use Mgongobala in their clan praises.

Majumba Mndzebele and Mnkonkoni Kunene together with members of Somhlolo delegation to Mparane could not help disseminating information to certain Swazi individuals in connection with where real Ndvungunya descendants were. That led to plots being made on how to overthrown King Mswati II. For their plot to be a success, they all left their homes for new ones which they built at Mahamba. This new information complemented what Zikhali and his people had tried in vain to convey to the Swazis. Swazi people preferred to believe King Somhlolo who had referred to Zikhali and his people as imposters who had never been descendants or subjects of King Ndvungunya. The arrival of Somhlolo's delegation from Mparane fuelled the uprising against King Mswati II. That resulted in Mahamba Mission Station settlement growing rapidly, to Rev Allison's delight. These settlements soon covered thirty miles. It was only King Mswati who was the least impressed. The reason being even his headmen had left areas under their jurisdiction for

Mahamba. Neither the Reverend Allison nor King Mswati knew about Mahamba settlers’ plot. King Mswati tried without success to order his headmen back to their areas. Reverend James Allison himself also tried to reason with them to leave Mahamba and continue their services to the king in their areas, but his pleas fell on deaf ears.

Soon bitter political conflict got intensified in Swaziland over who the rightful king should be. Malambule Kunene, a descendant of the regent of King Ndvungunya wanted himself to be enthroned. Malambule got much support from his brother Sigweje who was also at Mahamba. The act of Malambule caused his clan, the Kunenes, to be praised thus to this day: *“Nina baseSwazini. Nina bakaMalambule, okwathi uMalambule ebanga noMswati nathi: “Malambule phambili!” Kodwa nehluleka niyindl’ enkulu. Nehluleka ningabasebukhosini. Naduba nehlela kwaZulu.”* When freely translated it says: “You from Swaziland. You Malambule descendants, who when Malambule fought against Mswati for power, were busy urging him on but lost yet you were the rightful heirs. You lost although you were from the royal family. In anger you left Swaziland for Zululand.”

There was also M'bilini Dlamini at Mahamba whose contention it was, it should have been his brother who ruled Swaziland not Mswati II. The Kunenes and the Dlaminis of M’bilini were all at Mahamba for the same objection. They were also there to plot how Mswati II could be overthrown. Yet no one among then knew who would be a ruler of Swaziland thereafter. During that time the Swazi people had long forgotten to salute one another by: *“E Ngwane!”* (Hail Ngwane!) They were by then saying: *“Nina beKunene!”* (You of Kunene clan.) As years passed by with Swaziland under Dlamini Mlangeni Thonga kings, *“Nina beKunene,* You of Kunene clan,” changed meaning to: “You children of the king,” to this day.

King Mswati, in his effort to get to the bottom of the resistance his headmen had towards him sent spies to Mahamba. It was quite an enigma to Mswati II, for evangelists were spread all over Swaziland to teach Swazi people to read, write, do calculation the white people's way, and also speak the white people's language. His spies dismally failed to get the answer Mswati had sent them out for. Yet they got something they could tell the king, but from the most improbable source. It was a girl who out of curiosity had blatantly told them that people had come to Mahamba to serve the greatest king. She said their king at Mahamba was so great, Mswati himself was like a broom straw when compared to him. King Mswati then convened a meeting of his headmen who were still loyal to him. Their meeting reached the conclusion that Mahamba Mission Station and its settlement had to be attacked and burnt to ashes. On hearing of the attack, Mahamba residents replied back that he had to bring it on. They were ready for it. That audacious reply caused King Mswati to delay the attack.

After some months, on the 14th day of September 1846, in the morning, when the church bell was ringing and people flocking to the church for a Sunday service, Mswati impi was seen charging towards the Mission Station. Men at the Mission Station rushed back to their respective homes. Soon they were fully armed and fighting occurred. As time went on Mswati impi fled leaving some of its warriors sprawling on the ground. When people at the Mission Station were busy putting things in order, Mswati impi attacked for the second time with fresh warriors but was defeated once more. Mswati impi attacked for the third time and suffered defeat again. On Wednesday, the 17th of September 1846 Mswati impi attacked the Mission Station, but by then his impi was accompanied by the Boers who had guns. Men from the Mission Station were vanquished and about fifty of them lay dead on the ground. The Mission Station as well as all huts in its settlement was burnt down to ashes. Reverend James Allison, his evangelists and all Swazi people willing to go with him, were allowed to leave Mahamba. Rev Allison left Mahamba with a group of people estimated to have been a thousand.

**Oral tradition has it that Malambule and his people never went with Rev Allison.** They fled to the land of the Zulu people whose king at that time was Mpande. Zulu people had a soft spot for the Swazis because most of them in those days knew a lot about herbs and black magic. One day Malambule attended an *imbizo*, a traditional assembly of men, convened by King Mpande. He then happened to sneeze. The Zulu custom has always been, if one sneezes people have to say: *"Thuthuka!"* Which means: "Be prosperous?" All men in that assembly then responded by saying to Malambule: *"Thuthuka!"* and infuriated King Mpande a lot. To their surprise he reprimanded them saying: "You have now made Malambule your king! You have handed my throne over to him. You say Malambule has to prevail over me!"

Later that day King Mpande sent men to Malambule's home to kill him. They stabbed Malambule several times and left him kicking the dust. They were certain he would soon die. When they were at Malambule's gate, they were astonished to see Malambule on his feet. They rushed to him and stabbed him one more time. When they left him they were sure he would then definitely die. After some time, Malambule woke up and returned to king Mpande's homestead all gory. He asked Mpande for a reason. He did not wait for Mpande's response but continued informing him that he could not be killed unless they know how to kill him. Then he instructed him to tie him with a rope and fasten it to a euphorbia *(umnhlonhlo)* tree and then ask a boy to beat the rope with a stick, in that way he said he would then die. The king commanded his men to do to Malambule as he had said. When the boy beat the rope the euphorbia tree broke its stem and fell on top of Malambule who died as it broke its stem. Soon dark clouds were seen tumbling in the sky. In Swaziland a deafening clap of thunder took place that very moment. Then the elders of Swaziland were heard saying: "Oh! A Swazi prince has been killed." The Swazis then went to Zululand and took Malambule's body to bury it in Swaziland.

After they had gone their deed reached King Mpande who became enraged for the Swazis had not come to him first for permission to have Malambule's body. As a result that year King Mpande attacked the Swazis in Swaziland. Some of Malambule's descendants returned to Swaziland, others scattered themselves all over Natal. Some became independent and disassociated themselves with the Kunenes and became the Msanes. Others became Dlamini Nkosis.

**Reverend James Allison and his people had a terrible journey on their way probably to the Cape Colony.** In 1847 they camped after crossing Mkhomazi River. By then they had been joined by some Hlubi and Sotho people. It is apparent that Rev Allison and his converts were busy preaching the gospel on their journey from Swaziland. Those who were hooked joined them. This happened in the days of Sir Theophilus Shepstone who himself was the son of the Methodist Church Minister of Religion. In May 1847, James Allison and his people were moved by the Natal Government Administrators to Ndaleni, five kilometers away from Richmond.

In 1851 Rev James Allison and a group of one hundred families bought Andries Pretorius Farm, Welverdient, and renamed it, Edendale. He then built his own independent Mission Station there for he had broken away from the Methodist Church yet he never informed his followers about it. Reverend Allison taught his people farming. Edendale became Natal Midlands bread basket. At the corner of Long-market Street now Langalibalele Road and Old Market Street was their market. Edendale people became rich and their life style resembled that of white people. As time went on Rev Allison had a misunderstanding with his followers over title deeds which they demanded from him. So as to spite them he left them and joined the Presbyterian Church. People of Edendale renewed their membership with the Methodist Church. Things did not go well with them after Rev James Allison had left them. They were no longer allowed to sell their produce in the Town Market. Cattle epidemic killed their cattle. They found it hard to repay their loans hence they started selling their lands plot by plot to people willing to stay in Edendale. Those who could not raise enough money to repay their debts had their lands confiscated by lawyers. The Natal Administrators took a large part of their farm and sold it to people for a bundle of thatching grass a plot. Some Indian families made use of that opportunity and bought themselves pieces of land in Edendale. The Natal Administrators transferred hobos and homeless people who had settled themselves next to the town to Edendale. Soon Edendale became a multi racial slum with mostly Indian and black people living side by side.

Most people who had came to Edendale with Rev James Allison from Ndaleni Mission Station left Edendale for Driefontein where they bought farms for themselves. Kunene people were among them under Sigweje's leadership. Sir Theophilus Shepstone made Sigweje Kunene chief of Tholeni River area and places in the neighbourhood of Wasbank. These people spread Methodism in their newly acquired lands. Some Malambule descendants who had left Ndaleni with Reverend Allison for Edendale later called themselves the Gules. When Edendale people left for Driefontein, some Gule people left together with them but others remained in Edendale. Afterwards some Sotho people who were in Edendale left. They had never been heard of again. The Msimangs became Zulus. Their descendants are still in Edendale.

## Why is Swaziland now so small?

Historical records state that Pretoria Convention of 1881 demarcated the boundaries of Swaziland. This happened in the days of King Mbandzeni. People of Swaziland to this day believe that Mbandzeni was brought a lot of alcoholic beverage by white people and having drunk to a stupor, was asked to show them the boundaries of his land. They said inebriated as he was he just pointed at the mountains surrounding him as forming the borders of his country, Swaziland.

What might have caused Mbandzeni to be so bold as to finalise matters of such magnitude all by himself? The answer is; the issue concerning the heir to the Swazi throne was still controversial. The descendants of the regent of King Ndvungunya, the Kunenes, wanted to continue ruling Swaziland. The Mngomezulus, who had ruled the people of Swaziland temporarily when the descendants of the regent failed to appoint among them someone who could rule, wanted to rule Swaziland once more. Mbandzeni himself, the ruler of Swaziland at that time, was faced with strong criticism and opposition from his kinsfolk who also wanted to rule Swaziland. When this opportunity for him to be officially registered as the king of Swaziland availed itself he never tarried least it got jeopardized by following traditional protocol of summoning members of *Inkundla.* Mbandzeni did all he did as sober as a judge. Even when he sold part of the land of Swaziland to white people he was in his full senses.

The new rulers of Swaziland, the Dlamini Mlangenis who are Thongas, barring the fact that out of ignorance they lost large parts of Swaziland, they followed and to this day they still follow the traditional cultural customs of Swaziland.

## 1.4.1 TWO DIFFERENT LINEAGE OF SWAZI KINGS.

**AN UNBELIEVABLY LONG LINEAGE OF SWAZI KINGS.**
***List A*** *is from the book by R.S. Khumalo* ***UPHOKO UMQULU 1.***
***List B*** *is taken from,* ***WIKIPEDIA*** *THE FREE ENCYCLOPEDIA. This list of Swazi kings from Wikipedia was last modified on the 8th day of December 2013.*

| **List A UPHOKO** | **List B WIKIPEDIA ENCYCLOPEDIA** |
|---|---|
| 1. Mkhulunkosi | Mkhulunkosi |
| 2. uKuwawawa | Qomizitha |
| 3. uKulwamba | Sukuta |
| 4. uSidwabaseluthuli | Madlasomo |
| 5. uNkosi I | Ndlovu |
| 6. uNgwane I | Ngwekati |
| 7. uCebisa | Mawawa/ Kuwawa |
| 8. uDlamini I | Sidwabasiluthuli |
| 9. uSihubu | Gebase |
| 10 uNkabingwe | Kunene |
| 11 uMbodlo | Nkabingwe |
| 12 uMswati I | Madlabane |
| 13 uSikhulumaloyo | Hhili |
| 14 uMsimude | Dulunga |
| 15 uZamukethi | Dondobolo |
| 16 uNkomokabako | Sihuba |
| 17 uNkosi II | Mlangeni |
| 18 uLanga | Msimudze |
| 19 Mavuso | Mbhondlo/ Mbhondlo/ Mbhoholo |
| 20 uLudonga | Tembe |
| 21 uHlubi | Sikhulumaloyo |
| 22 uDlamini II | Langa Samuketi |
| 23 uNgwane II | Nkomo |
| 24 uNdungunya | Khabako |

| | | |
|---|---|---|
| 25 | uSobhuza | Nkosi I |
| 26 | uSobhuza I Ngwane III | Ngwane I |
| 27 | uMswati II | Dlamini I Matalatala |
| 28 | uLudonga II | Mswati I |
| 29 | uMbandzeni Dlamini III | Ngwane II |
| 30 | uBhunu Ngwane IV | Dlamini II |
| 31 | uBhuza Sobhuza II | Nkosi II |
| 32 | Makhosetive Mswati III | Mavuso I |
| 33 | | Magudulela |
| 34 | | Ludvonga |
| 35 | | Dlamini III |
| 36 | | Ngwane III |
| 37 | | Ndvungunye Zikode Mavuso II |
| 38 | | Sobhuza I Somhlolo |
| 39 | | Mswati II Mavuso III |
| 40 | | Dlamini IV Mbandzeni |
| 41 | | Ngwane V Mahlokohlo |
| 42 | | Sobhuza II |
| 43 | | Mswati III Makhosetive |

### 1.4.2 THE LIST OF NGWANE KINGS WHO WERE ONCE RULERS OF SWAZILAND AND THOSE WHO RULED NOMADIC NGWANE CLAN AS THEY WERE AND WILL ALWAYS BE.

**1.** Swazi
**2.** Hlongwane
**3.** Dlabathi
**4.** Mafu
**5.** Ngwane Omkhulu or Ngwane The Great
**6.** Ngwadi or Ngwadzi
**7.** Ndungunya or Ndvungunya

*All the above mentioned Swazi kings ruled the Swazi people in Swaziland before the arrival of white people in South Africa.*

**8.** Kunene *(The Regent)*

*Kunene is the regent who ruled Swazi people till he died which resulted in Tshani the remaining son of King Ndvungunya leaving Swaziland and never returning again. After Kunene, Dlamini Mlangenis the Thongas became the rulers of Swaziland.*

**9.** Tshanibudebukantsele

*The Swazi Prince, son of Ndvungunya who left Swaziland for fear of losing his life.*

**10.** Masumpa

*The son of Tshanibudebukansele. The ruler of the nomadic Ngwane clan.*

**11.** Matiwane

*Fought against King Shaka impi in 1812 and suffered defeat and fled to settle in the Drakensberg Mountains where the Ngwane people are, even to this day.*

## 1.5 THE RELATIONSHIP BETWEEN THE WHITE AND THE BLACK PEOPLE ON THEIR FIRST MEETING IN NATAL NOW KWAZULU-NATAL.

The British arrived in Natal in 1824. Before embarking on their business to turn Sibubulungu (Bluff) into a bay, they were advised by the Xhosas who accompanied them to acquaint themselves with Shaka and ask for permission to stay there, since that land was part of King Shaka's territory.

What charmed Shaka most with British men was their mannerism. Shaka then interrogated them until he had satisfied himself that they had no hidden agenda. He enquired about the animals they rode, the horses. The Zulu culture those days never allowed for a human being to ride an animal. People riding animals were referred to as sorcerers. Sorcerers were never tolerated. He who was caught practicing witchcraft had to endure gruesome death. Strong sticks with sharp points had to be driven into his anus. He would then be thrown down a precipice and be left there to die and be consumed by vultures and other wild animals. Shaka was then made to understand that horses were merely their mode of transport. When Shaka saw them arriving carrying their oddly made sticks, with one end very much thicker than the other one which is the thinnest, he could not help inquiring about them. He could not believe his eyes when one of these sticks gave out a loud bang with smoke and left one big ox it had been pointed at sprawling to death. Shaka took it for sorcery since they used gun powder which looked like, *insizi*. *Insizi* is a mixture of herbs and roots that are burnt into black coals then ground into a powder. He then wished to distance himself from these strange people whom he called *abalumbi*, the sorcerers. Nevertheless he gave them permission to settle at Sibubulungu, Bluff. It was the natives who had been converted to Christianity *(Amakholwa)* who changed the name abalumbi – the sorcerers-, *to abelungu* – which in isiZulu is a meaningless word. Amakholwa said it has to do with goodness.

Later Shaka remembered what Dingiswayo had told them about white people, their guns and the way they train their soldiers. Then he sent for white people to come to his homestead at Dukuza once more. He wanted to see how they fought with swords. They demonstrated to him sword fight. To Shaka it looked more like fighting with one stick. He then asked them to show him how they train their soldiers, which they did. He then gave them a regiment of his warriors to take with them to their place and train them. He wanted them to teach them even how to use their guns which native people by then called*, izithunyisa,* meaning that which emits smoke. Mbozamboza and Sotobe were the headmen of that regiment that went away with white people to learn their way of preparing for wars. It was hardly three years after the warriors had left, when King Shaka was assassinated by his brothers Dingane and Mhlangana, as well as Mbopha son of Sthayi, in the conspiracy by Mkabayi the daughter of King Jama, who was King Shaka's aunt. King Shaka had saved Mbopha and his family when he annihilated the Mhlongo clan at Langeni. Langeni was the place which was under the rule of Makhedama of Mhlongo clan. Nandi, the mother to Shaka was from Langeni and was closely related to Makhedama.

The annihilation of Mhlongo clan emanated from Senzangakhona's action of deflowering and impregnating Nandi, taboo to Nguni traditional cultural custom, and thereafter failing to take responsibility for his actions. Shaka then had to be raised by his maternal family at Langeni. He got terribly harassed and was called names. The Gumedes who ruled at Ngoye near Mpangisweni, now known as Mpangeni, took Nandi, who then married one of Gumede men there. At Ngoye Shaka was ill-treated too. His harassment was caused by clay ox making between Shaka and the son of Gumede. Both boys were more or less the same age. After finishing making their clay oxen they would engage them in a fight. Shaka's ox would easily break the horns of an ox of the Gumede boy. The boy would consequently wail as if had been stung by wasps. Shaka would then be given a good hiding and called names. Nandi could not stand such abuse to her son. One day she left Gumede homestead under pretence of paying her home at Langeni a visit. In fact she was going to Dingiswayo, the king of Mthethwa tribe to report her plight and seek refuge. Nandi was beautiful. Dingiswayo could not help falling in love with her. Nandi and Shaka got the best treatment and respect from all the Mthethwa people and clans under Dingiswayo.

**The British people arrived in the land of King Shaka when the country, that later came to be known as South Africa, was very much volatile.** Almost all native clans and tribes in it were engaged in wars against one another. Clans and tribes that perpetrated these wars were those who either had been defeated by King Shaka or fled their lands avoiding attacks from him. When a clan or a tribe in flight came to a land of another clan or tribe that would by then be at peace with itself, the new arrivals would without warning attack it. Battle would then take place. The vanquished would flee and attack any clan and tribe it would come to its land. The defeated in that attack would also flee and attack neighbouring clans and tribes. When the white people asked our forefathers what these wars were all about, the answer they got from them was: **"UMAFICANA."** Maficana is a Nguni word which means the one behind catches up with those in front. But Maficana our forefathers were referring to was not that of racing people but of fleeing clans and tribes that upon reaching areas of other clans and tribes would start attacking them. The English speakers did their best in pronouncing Maficana, but they omitted **-a-** for **Ma-** resulting in a meaningless new word; **'Mfecane'**. The fact that English people referred to it as Mfecane shows clearly that the Zulu language they spoke was not so bad at all. The Boers who might have probably heard of **Maficana** from seSotho speakers; who themselves could not pronounce Nguni click **‘c’** hence changing it to **‘q’** as they say **Mafiqana**; tried their best but came out with a new word altogether **Dilifaqane** or **Difaqane.** The Boers’ Dilifaqane or Difaqane also indicates that, they, during those years, could either not speak IsiZulu altogether or their IsiZulu was just limited to a few words.

When our erudite scrutinize the wars of **‘Mfecane’** nowadays, they become very much skeptical. Hence some of them agree that Mfecane or Dilifaqane is a white people’s concoction. Yet the truth is, **Maficana Wars** took place in our country. These wars brought about instability to almost all clans and tribes in our country as well as in neighbouring countries especially Lesotho, Botswana, Mozambique, Malawi, Zimbabwe as well as Zambia. **Matiwane spearheaded Maficana** as he fought the Hlubis who were led by Bhungane. They both ended in the Drakensberg Mountains where Matiwane fought the Sothos. **Mzilikazi from the eastern side of South Africa left destruction in his wake on his way to Bulawayo in Zimbabwe.** He traversed what was known as the Transvaal where he settled for a while and then moved north to Lesotho and crossed over to Botswana. He moved on towards Zambia before turning South to settle at Bulawayo. **Soshangane and his brothers, who were all sons of King Zwide of the Ndwandwe tribe fought their way to Mozambique where Soshangane settled.** His brothers Nxaba and Zwangendaba moved on. Some settled in Malawi and others proceeded until they had reached Zambia. Oral tradition has it that other people of King Zwide who could not settle in Zambia proceeded to Congo while others ended up in Kenya and Tanzania. The Dlaminis, the Mthembus under Ngoza, the Mchunus under Macingwane as well as people who were led by *Madekane Zulu, were all involved in Maficana Wars. Those who yielded to Shaka were not affected at all hence they know nothing about it.

****Read about Madekane under surname Didi in page 138.***

**After King Shaka had been assassinated, Sotobe and Mbozamboza arrived at Dukuza.** There was nothing they could do as it was already over with Shaka's reign. Dingane was by then in power and never trusted anyone who had been in any way connected with Shaka. This kind of mentality caused him to kill all those he could catch. Dingane never bothered himself with other people. It was his blood relatives who would be reported to speak ill of him or to have been somehow friends with Shaka that he would kill. King Dingane did not like wars. He allowed people to wed and have children instead. Hence his bard sang his praises thus:

**UVezi uNonyanda uMgabadeli,**
**Owagabadela inkundla yakwaBulawayo.**

**UVezi…** *One who encourages procreation among people.*
**uNonyanda…** *One who carries away people's bundles of miseries.*
**uMgabadeli…** *One who is brave enough to do the unthinkable.*
**Owagabadela inkundla yakwabulawayo.** *Who did the unthinkable by forcefully entering premises at Bulawayo. (Bulawayo was one of King Shaka's homesteads.)*

**Then white people arrived at Dingane's homestead.** They were the Boers. Dingane never knew the difference between the Boers and the British. Nevertheless he was prepared to maintain the good relationship Shaka had with the white people. He, as Shaka had done, welcome and cared for them in his homestead. Later on he found out that these Whites came as they had done before in the days of Shaka, to ask for permission to occupy a certain part of his land. Dingane could not just make decisions on his own, therefore the Whites had to wait for *imbizo* of his headmen to be convened, and thereafter white people could either be granted or refused permission.

As the Boers were waiting, accommodated in King Dingane's homestead, Dingane got disgusted with them. It all emanated from their propensity to know things. They had moved around the King's homestead in the depth of night when all people were asleep.

The Boers wanted to know a lot about the king's homestead yet were afraid to ask for permission to do so. They then did it their own way, waking up in the middle of the night and then moving around a vast King Dingane's homestead yard, with its hundreds of huts and the biggest cattle kraal in the middle. The royal spies whom no one among the Whites could detect, saw them and reported them to the king. The king was ravaged with anger. **According to Zulu traditional cultural custom, people who move around at other people's homes at night are sorcerers.** The Zulu traditional cultural custom those days never tolerated sorcerers. So there was no other alternative, the traditional cultural custom had to be followed. It dictated that those Whites had to have strong sticks with pointed ends driven into their anuses and that they be then carried and thrown over a cliff to be eaten by wild animals. What annoyed Dingane most was; during the days of Shaka white people were given ample time to see whatever they wanted to see in his homestead. There was also a familiar face among these Whites. It was Halstead an Englishman who could speak a bit of isiZulu. What then had caused them not to ask for a permission to move around his yard in broad day? Surely their act was that of sorcery.

This incident had also taken place at a wrong time. Dingane had just been fighting the British in Durban over his subjects who had secretly joined them and no longer paid homage to him. Dingane's anger was aggravated when the British blatantly refused to bring those people back to him. Dingane attacked them and destroyed their settlement. The British never fought against him. They boarded their boats and rowed away from the shore and watched Dingane's destruction of their property from a distance in the sea. The natives who worked for them fled and hid themselves in the thicket of the coastal flora. Dingane and the British eventually made peace.

Dingane never raised an alarm. He did not want to kill the Boers himself. He wanted to make use of Sigonyela, a Sotho ruler who had recently stolen his cattle and driven them away to the Drakensberg

Mountains where his dwelling place was, to kill the Boers. Dingane then asked the Boers to get him his cattle from Sigonyela back. He promised the Boers that thereafter he would give them permission to occupy the land of their choice. The Boers departed. To Dingane's amazement and diabolic fury the Boers brought him all his cattle back. Furthermore not a Boer had been killed. That Boers were real sorcerers got consolidated in his mind. Nevertheless he envisaged how tough it would be to attack and kill them. So Dingane had to rethink a way of killing them. The Zulu traditional cultural custom could not be breached. Sorcerers had to die. King Dingane naturally had never been evil. But when provoked, he would not forgive until his provoker had been ruthlessly put to death. Hence his bard sang his praises thus:

*UVemvane lukaPhunga noMageba,*
***You, the butterfly of Phunga and Mageba,***
*UVemvan' olumabal' azibhadu,*
***You, the butterfly spotted with colours,***
*Ngibe ngiyaluthinta lwahwaqabala,*
***That which I touch, it draws up a frown,***
*LunjengolukaPhunga waseBulawini,*
***Resembling that of Phunga from Bulawini,***
*LunjengoVumakubangoma*.*
***Resembling** (a herb known as)* ***vumakubangoma.***

Dingane had ingratiated himself with his people through his generosity. Manyosi from the Mbathas, a glutton most people liked to abhor, was King Dingane's favourite. For his own amusement and mirth, Dingane would have a goat slaughtered and cooked then served to Manyosi in front of him. He would then laugh his lungs out

***Vumakubangoma* is a herb which is used to bring about harmony in the spirits of the ancestors making them shower the living with good luck and prosperity. So the bard saw Dingane in that light.***

as Manyosi busy gorging himself with the whole goat, then washing it down with its gravy. Dingane liked to give out food to his subjects. That is why it is only Dingane whose praises mention such generosity**:**

| | |
|---|---|
| *UNdaba ungithume phezulu,* | ***You, Ndaba have sent me up,*** |
| *Ngabuya ngaqangqayeka,* | ***I came down and had plenty,*** |
| *Ngalala ngidlile nangakusasa,* | ***I ate when I slept and on the next day,*** |
| *Nangalwasomhlomunye.* | ***Even on the third day.*** |

**The reports that Dingane had received from his informers on how the Boers secured his cattle from Sigonyela indicated that it was done through witchcraft.** Such reports exacerbated the situation which was already precarious. Reports were that white people produced magic bangles and lured Sigonyela into putting them on saying they were his marvelous gifts. The Boers were heard speaking some isiZulu, saying to Sigonyela: *"Woza nkosi."* "Come king." Sigonyela who was by then under their spell had no resistance, stretched out both his arms to them and the bangles were slid through his hands to his wrists and miraculously got joined and started pinching him causing him to twitch in agony. The Boers then demanded that all Dingane's cattle he had stolen be brought to them. They promised to set him free as soon as cattle were all before them. The cattle were brought and the Boers drove them away leaving Sigonyela handcuffed and in excruciating pain.

What his informers had told him, made Dingane to think of the way that would not fail in killing them all. Soon he knew what he had to do with them. He came to them wearing a broad smile and thanked them. He then invited them to a feast that would take place on specific days, when the moon was in a certain shape. Dingane said the permission for the land the Boers would like to occupy would be granted on one of those days of that feast. Boars then left. They had that special confidence that they had won the heart of King Dingane more or less the same way the British had won that of King Shaka.

It was days before Dingane's feast when the plot to kill the

Boers reached Reverend George Champion. Reverend Champion was at a Mission Station of the American Board. He did not tarry, but quickly sent some of his converts with his letter to where Boers were, alerting them of the imminent danger coming their way. He advised them in his letter never to attend Dingane's feast. The Boers could not understand what might cause Dingane to kill them, for they had successfully carried out his orders and brought back all his cattle. Even on their departure from Dingane's homestead, it was Dingane himself who kept on waving his hand at them wearing a broad smile biding them goodbye. Nevertheless the Boers wanted to play it safe, so they asked their leader Piet Retief to remain behind. Gert Maritz would then go in his stead and act as their leader. Piet Retief never understood why they were so distraught. He foresaw no danger, hence he even asked his son to accompany them to a feast at what they referred to as Dingane's kraal. The Boers then travelled to Mgungundlovu which was King Dingane's homestead. There were seventy men who were Boers, four Boer boys and thirty servants who were Hottentots. Gert Maritz, historical sources state, never went with them to Mgungundlovu, King Dingane's homestead.

The Boers arrived at Mgungundlovu into a very much congenial atmosphere which dispelled all apprehension that had all along gripped them. They remained there for two days feasting and being taken good care of. It was during those two days that a letter was signed by Boers and Dingane granting them the piece of land they wished to occupy. During one of those days the Boers had demonstrated to the Zulus how competent they were with their guns on horse backs. Everything seemed to go well. Zulu warriors and Zulu maids danced and danced for the Boers. Some Boers could not just sit back and watch but found themselves among the dancers doing whatever was coming to mind in their attempt to dance like the Zulus.

On the third, since the 4th February 1838, which is the 6th, the Boers were allowed to enter the yard of King Dingane's residential place (*isigodlo),* but had to leave their weapons outside, for visitors could not enter *isigodlo* armed. Boers were led inside the cattle kraal where they sat down awaiting the arrival of the king. Some warriors and maidens kept them entertained with Zulu dance to the beat of drums. More and more warriors kept on coming. Some were in the homestead yard others were outside. Then Dingane entered. His bard jumped and danced before him singing his praises until Dingane had sat down. Then his bard shouted Dingane's salute several time saying: *"Wena wendlovu!"* "You born of an elephant!" Then all the warriors within and without responded in unison saying: *"Wena wendlovu!"* after the bard. The bard ended by saying: *"Bayede!"* "They should be driven away." Meaning the enemies of the nation should always be conquered and be driven away. In full it should be: *"Bayekude!"* The warriors responded by: *"Bayede!"* as well.

No sooner had the bard stopped than the paramount headman of the warriors heard chanting war slogans. All the warriors followed him chanting after him. The congeniality of atmosphere soon turned hostile. This unsettled the Boers who could by then see animosity from the eyes of the warriors who were ferociously starring and pointing at them with their assegais. Then Dingane stood up and silence set in. Dingane opened his mouth and shouted: *"Bulalani abathakathi!"* "Kill the sorcerers!" The warriors jumped upon the defenseless Boers and stabbed them all to death, sparing neither the boys nor the Hottentots. The year was 1838 when the Zulu custom stipulating that sorcerers had to be killed was being carried out by King Dingane.

Gert Maritz successfully defended the Boer Laager that Dingane attacked after killing many Boers at Weenen. This place got its name from wails Boer men, women and children made. In September 1838 Maritz died of malaria fever having not witnessed the defeat of Dingane in Blood River on Sunday the 16th of December that very year, 1838.

Francis Owen an Anglican priest who had been allowed to preach at Dingane's homestead was never touched because he had never been caught sneaking out and moving around all over the premises of *isigodlo* (King's homestead) at night. It was him who related how the Boers were killed in King Dingane's homestead.

As has been mentioned earlier, Dingane ordered his impi to travel to the Natal Midlands and kill the families of the Boers there. Dingane's *impi* was eventually defeated by the Boers who were in Vryheid led by Andries Pretorius at The Battle of Blood River on the 16th day of December 1838. Dingane was later attacked by his half brother Mpande who had fled Dingane's land following an advice from Ndlela son of Sompisi, Dingane's headman, to do so. Ndlela overheard Dingane threatening to kill his half brother Mpande. Mpande fled and crossed Thukela River and sought refuge among the Whites. Later on, white people sent Mpande to fight Dingane at Maqongqo Hill so as to convince them of his total allegiance. Mpande defeated Dingane. Dingane fled to Ngwavuma and was later killed in 1840 by people of the Nyawo clan who were by that time Swazis under King Sobhuza I, Somhlolo.

After the death of Dingane White people made Mpande the Paramount Chief of the Zulu nation. They then started to take for themselves whatever part of land in Natal they felt like occupying. White people never fought the Zulu people when Mpande was still alive. After Cetshwayo, son of Mpande had been made a successor to his father who by then had died, battles between the Zulus and white people started. These battles continued even after King Cetshwayo had died to the days of his son Dinuzulu. Dinuzulu was then arrested for a crime he never committed. He was charged with high treason against the white government for ordering Bhambatha the ruler of the Zondi clan to revolt against the Pass Laws which resulted in battles against the white people in 1906. Dinuzulu was then sent into exile. He died in exile in 1913.

White people then took all the arable land of the Zulu people for themselves and forced the Zulus to live on less fertile land that would not be good for both their livestock and cultivation. White peoples' greed for land culminated in them robbing Langalibalele, King of the Hlubis of his land which stretched from Msunduzi River areas in Pietermaritzburg to Estcourt. They charged Langalibalele of high treason for keeping an arsenal of guns in his land. In fact some of his men who had been in diamond mines in Kimberly had bought guns there and brought them with them to Mtshezi, Estcourt. Langalibalele's place. Langalibalele was instructed to bring all the guns in his land to court which he honestly did. To his amazement he was told he had hidden some guns for himself and instructed to bring them to court as well. Langalibalele then knew white people wanted to attack him and his clan, and was then left with no option but to defend himself. White people attacked Langalibalele as he had anticipated and defeated him. He and most of his people were exiled to the Cape Colony.

Our forefathers' oral tradition differs drastically from that of the Boers on the death of King Dingane. According to them Dingane's headmen who were bored of fighting for Dingane made a plan for him to be killed. They arranged with the Swazis to attack and kill him. The Swazis attacked Dingane and stabbed him in a thigh. Dingane fled and hid himself in the bush where he died. The Swazi legend ties with that of the Zulus that Dingane was attacked by them and got stabbed in a thigh but escaped and hid himself in the bush but later was killed by his headmen.

The Boers had something very much different to tell concerning King Dingane's death. Boers claimed that Dingane was attacked by the Swazis who caught him alive and took him to their king Sobhuza, Somhlolo. Somhlolo started by tormenting Dingane saying: "Dzingane, do you see the sky? Dingane would reply: "Yes I see it." Then Sobhuza would prick one of his eyes with a sharp thorn saying: "You see it for the last time." Sobhuza would ask Dingane again: "Dzingane do you see the sky?" After he had answered that he saw it, Sobhuza would prick the other eye of Dingane saying: "You see it for the last time." The Boers then never stated how Dingane's body was brought back to Nyawo area for burial. The Boers' version of the death of Dingane is not even mentioned in King Somhlolo's praise song. The bard of Somhlolo would not have left out such a spectacular account on the life of his king, had it really happened. Somhlolo's praise song is short as if of a ruler of a minor clan. However when he became the king, Swaziland was still a very much bigger country. His short praise song bears testimony to the fact that Somhlolo was the first king of the Swazi people who came from a new clan that had come from Mozambique and settled in Swaziland. That clan later came to be known as the Dlamini Mlangenis.

After defeating Dingane, the white people never trusted the Zulu people again. The Zulus exacerbated ill-feelings between them and the whites by refusing to provide them with their much needed labour force for their mines and farms. Consequently, indigent Indians had to be brought to Natal from India to work in cane fields. In retaliation the white government then could not build schools and hospitals for the Zulu people in Natal. It was the missionaries who took it upon themselves to get the Zulus educated and their sick to get cared for in their Mission Station Hospitals.

### 1.5.1 THE LIST OF ZULU KINGS AS THEY ALWAYS ARE.

| | |
|---|---|
| **1.** Luzumane | *(An ordinary family man.)* |
| **2.** Malandela | *(The first leader of this clan.)* |
| **3.** Zulu | *(The second leader of this clan.)* |
| **4.** Phunga | *(The third leader of this clan.)* |
| **5.** Mageba | *(The forth leader of this clan.)* |
| **6.** Ndaba | *(The fifth leader of this clan)* |
| **7.** Jama | *(The sixth leader of this clan.)* |
| **8.** Senzangakhona | *(The seventh leader of this clan.)* |
| **9.** Shaka | *(In 1810, he killed Sigujana and became the ruler of the Zulu clan. His coronation was in 1816 and was performed by King Dingiswayo. He became the first king of the Zulu nation. King Shaka died in 1828.)* |
| **10** Dingane | *(King Dingane ruled from 1828 and died in 1840.)* |
| **11**. Mpande | *(King Mpande ruled from 1840 and died in 1872.)* |
| **12.** Cetshwayo | *(King Cetshwayo ruled from 1873 to 1884.)* |
| **13.** Dinuzulu | *(King Dinuzulu ruled from 1884 to 1906 and died In 1913.)* |
| **14.** Solomon | *(King Solomon ruled in 1919 to 1933. (The regent Mshiyeni acted from 1933 to 1945.)* |
| **15.** Cyprian Bhekuzulu | *(King Cyprian ruled in 1945 to 1968)* |
| **16.** Goodwill Zwelithini | *(King Goodwill started to rule in 1971-.)* |

## 1.6 THE DLAMINS, DESCENDANTS OF LUSIBALUKHULU OR LUSIBAKHULU

**Dlamini people are the descendants of Lusibalukhulu. Lusibalukhulu the descendant of Malandela. Malandela the father to Zulu. Zulu, whose name the Zulu nation has made its eponym.**

Dlamini got this name after impregnating his half sister. When his sister was asked when they were making love to each other as she always slept with her mother at night, she replied that it happened during the day. A man who had impregnated her was then called Dlamini, literally meaning he who eats during the day, which is in fact euphemism. Following *isiko,* they were both ostracized. No one could tell where they went to. But during the days of Shaka, after they had disappeared for many decades, they returned to the land of the Zulus.

It was Shaka's way of testing for loyalty and fidelity to send away, any clan that would come on its own and request to be his subject, to attack a clan or a tribe of his choice. Shaka then sent Dlamini and his warriors to Swaziland to attack the Swazi people and bring their cattle to him. His prominent objective was to torment Matiwane whom he thought would have been only days back in Swaziland or should he be slow might be caught up on the way and be attacking there and then. When Dlamini arrived in the land of the Zulus, Shaka was still busy nursing a sore heart following the defeat he suffered at the hands of Matiwane. It was of little consolation to him that he eventually defeated Matiwane and drove him out of the land of the Mthethwas.

Dlamini reached Swaziland having not seen Matiwane and his Ngwane people anywhere. The Swazis easily defeated Dlamini's impi. Some Dlamini warriors escaped, returned home, and that very night fled the land of the Zulus together with their families. Others, those who were injured and could not leave Swaziland sought refuge there and got accommodation at Mlangeni homestead. Mlangeni was a powerful, rich and kind hearted man. The refugees stayed with the Mlangenis and received medical treatment for their injuries. As years went by they came to be known as members of Mlangeni family too. They even got married at Mlangeni's home. After some years they left Mlangeni's home to start their own families at their own homes. Thereafter they referred to themselves as Dlamini Mlangenis.

**In the land of the Zulus there were Dlaminis who never fled**. One was Nomagaga son of Dlomo whose people were referred to as the Khuzes. King Shaka attacked Nomagaga by night, and almost failed to locate his homestead which was built in a thick bush. It was the crowing of Nomagaga's cock that betrayed him. Even so Nomagaga escaped. The other one was Nyanya Dlamini who sought refuge in the land of the Buthelezis and built his home at Zihlalo, part of Phungashe's land. Phungashe, the ruler of the Buthelezi clan at that time, was the least scared of Shaka. Dingiswayo of the Mthethwas had died leaving no heir to his throne, then Phungashe saw it his chance to free himself from the Mthethwas. It irked him a lot that he had to pay homage to Shaka who by then had made himself a king of the Mthethwas as well as all clans under it. Phungashe regarded Shaka with derision and as a result war broke out between them. Shaka defeated Phungashe. His bard then added his victory over Phungashe in his Praise Song saying:

| | |
|---|---|
| **Umlilo wothathe** | *The fire set on bramble* |
| **KaMjokwane,** | *By Mjokwane,* |
| **Umlilo wothathe** | *The fire set on bramble,* |
| **Wubuhanguhangu,** | *A conflagration,* |
| **Ushis'izikhova zaseDlebe,** | *Had burnt the owls at Dlebe,* |
| **Kwaye kwasha nezaseMabedlane.** | *Even those at Mabedlane* |
| | *Could not be spared.* |

The Dlaminis who had fled to faraway lands, crossed Mzimkhulu and Mthamvuna Rivers, then settled. They were by then at the land of the Xhosa and Mpondo people. Shaka heard where they were and took his impi to attack them. Traditional doctors of the Dlamini clan together with those of the Xhosas worked together to bewitch Mtamvuna River. When Shaka and his impi reached Mthamvuna River they found it in torrents overflowing its banks. The mystery was it had never been raining. Shaka and his impi then could not cross it. There was a herd of cattle grazing a distance from them. Shaka commanded that they be fetched and brought to him. He then ordered some of his warriors to drive the cattle into the river and each warrior to hold fast to the tail of each cow or bull or ox and cross the river dangling there. Warriors who tried that were all swept away by Mthamvuna River. King Shaka had no option but to return home.

After King Shaka had died the Dlamini clan crossed Mthamvuna River and settled at Mzimkhulu Valley. Later on they crossed Mzimkhulu River and took large part of the land which once belonged to Deyi who ruled from Mzimkhulu to Mhlabashana over the Zosha and the Bashawu clans. The Dlaminis called their new found land Nhlangwini. Another group of the Dlaminis moved on fighting and defeating smaller clans. Eventually the Dlaminis became rulers of people in Makhuzeni, Siphahleni and Bhidla areas.

In 1822 Shaka sent, once more, Mzilikazi son of Mashobana to Swaziland to attack the Swazis and bring their cattle to him. Mzilikazi the grandson of Zwide, king of the Ndwandwes, was brought up at Nongoma in his maternal grandparents' home. Zwide the king of the Ndwandwes loved Mzilikazi, his grandchild - the son of his favourite daughter- very much. Hence Zwide, powerful as he was, made it a point that Mzilikazi would become the ruler of the Khumalo clan by killing the rightful heirs to that throne. Mzilikazi then became the ruler of the Khumalo clan. He maintained a strong bond between him and his grandfather Zwide. Then Zwide killed Dingiswayo, and unintentionally causing Shaka to take over as the ruler of the Mthethwa tribe. Shaka in retribution for the death of Dingiswayo, attacked Zwide king of the Ndwandwes in 1818. In 1822 seeing that his grandfather Zwide would not conquer Shaka, Mzilikazi sneaked to Shaka and asked to be his vassal. Shaka started by reducing his position among his clan to that of his prime headman. Shaka then had to test his fidelity. He ordered Mzilikazi to go to Swaziland, attack the Swazis and bring their cattle to him. Mzilikazi and his impi easily defeated the Swazis who had internal strife during that time. He then drove away with him his booty of many cattle. Mzilikazi's acquisitiveness then got the better of him making him to keep all the fat cattle for himself and send Shaka the gaunt and sickly.

Later on Shaka was informed of what Mzilikazi had done and got terribly infuriated. King Shaka sent Masiphula son of Mamba from Mgazini clan to attack and kill Mzilikazi and his people and also bring all their cattle to him. When Masiphula reached Ngoje, the dwelling place of Mzilikazi, he found it deserted. Shaka ordered Masiphula not to come back home but to settle there and wait for Mzilikazi to come back. Mzilikazi never returned to Ngoje. He fled to the Drakensberg Mountains and fought the Sotho tribes there. He then moved on and settled in Mosega. He had clashes with the Boers there who forced him to cross the Limpopo River to Botswana. Mzilikazi proceeded north, then turned east to permanently settle in what is now known as Zimbabwe. He built his big homestead there and named it Bulawayo after one of King Shaka's homesteads

The descendants of Masiphula son of Mamba are found at Ngoje to this day. Most of them had been moved to areas along Phongola River by white people who took their land and divided it among themselves into farming areas. The descendants of Masiphula use Ntshangase as their surname.

## 1.7 THE ARRIVAL OF THE TEMBES IN NATAL.

**Mr Solani Tembe a descendant of Madinga, filled up all the gaps I had concerning Tembe people and their arrival in KwaZulu-Natal.** Solani said Madinga was the first man from the Tembe clan in Mozambique to set foot in KwaZulu-Natal. Oral tradition on Tembe people's arrival differs. What I have written here is what I got from the majority of the people of KwaNgwanase.

Venturesome Madinga took his family and crossed over to KwaZulu-Natal from Mozambique without informing anyone about it. He was even the least related to the Tembe royal family of Mozambique. In the land now known as KwaNgwanase, Madinga came across a Ngubane clan which had been there for years. The grandparents of these Ngubane people had fled as battle in their land took place. They drove away cattle with them. There were no men and young men among them when they fled. Ngubane men had instructed their wives and children to flee, as they were busy fighting against their attackers who by far outnumbered them. They promised to follow and catch up with them if they would conquer. They ordered women and children never to wait for them. Ngubane women and their children left as ordered and drove the cattle with them moving day and night until they reached the land now known as KwaNgwanase. The land was pristine with only wild animals and no human settlements. The interior had plains full of grass and coastal areas had bushes and wild fruit trees. The Ngubanes settled in the coastal areas.

The Ngubanes welcome Madinga and his family on their arrival. Madinga brought to the Ngubanes his numerous daughters chosen from his wives since he was a polygamist. He then asked the Ngubanes to choose those they would like to marry. Ngubane men who all along had been limited to choosing women to marry from their kindred were over the moon with joy as they divided daughters of Madinga among themselves. The Ngubanes' requital was also to present almost all their maids to Madinga and his sons, some of whom they also took. That was the most joyous event in the lives of all the Ngubanes young and old. A feast then had to follow to seal up that relationship. Cattle had to be slaughtered. The Ngubanes who did not have assegais, had to kill a cow by hand, twisting its head until its neck had broken. When they were to skin it, a big fire had to be made near it. When the hairs had not just singed but burnt together with its skin, the cow would then be turned over. This was done until its whole body had been burnt. It would then be lifted up to tree branches and be scrubbed using shells from the sea. It was a tedious job. The Ngubanes who never knew anything better saw nothing wearisome about it.

The Tembes then asked to offer help to speed up the job. They took a metal belt round one of the barrels they had bought from the Portuguese and broke it into short pieces. Then they sharpen those pieces of metals turning them to homemade knives. Soon that ox was properly flayed, guttered and cut into pieces. Most meat was cooked, yet some pieces from selected parts were cut into strips and roasted. The Ngubanes were utterly astounded. Most of them had never seen a weapon before. Those who had seen assegais were by then very much old and frail. The Ngubanes then asked the Tembes to rule over them. Madinga the adventurer became Madinga the ruler of both Tembe and Ngubane clans.

After some years Madinga went back home to Mozambique. No one believed him among his family members when he told them he was the ruler of a tribe. They then asked some of their family members to accompany Madinga when he returned to his land so as to find out for themselves how true his story was. After a few days they returned to Mozambique. Thereafter all the relatives of Madinga left Mozambique for his kingdom. The traditional cultural custom then forced Madinga to step down and allow his eldest brother to become a ruler in his stead.

As years went by the Tembes had to go to urban areas of South Africa for employment. They experienced tough times there, for they would be caught, put into police vans and driven back to Mozambique. White people in urban areas those days never knew that there were Tembe people in the North Coast of Natal. The Tembes were known only to be in Mozambique. These Tembes would then come back home to KwaNgwanase on foot. As time went on their plight was brought to the attention of the Ngwavuma Magistrate who had Mahlungula, a headman of the Tembe clan, appointed as one who would identify Tembes from Maputa, as KwaNgwanase was referred to those days, so they would not be deported to Mozambique. Afterwards the name, Maputa, was replaced with Manguzi. Nowadays it is called KwaNgwanase. But Mahlungula could not know all Tembe people of Maputa, therefore the problem of some of them being taken to Mozambique in South African Police vans continued.

**It started with one of the Tembes in urban areas, who called himself by someone's surname when he applied for an identity document.** The surname he used happened to be that of Mthembu. He was then asked to go back to Maputa and bring his headman to the Police Station there to confirm that he was really from his land. That he did but changed his surname to Mthembu. Thereafter he travelled wherever he wanted to in urban areas of South Africa. Many Tembe people followed suit using other people's surnames but the surname that was mostly used was Mthembu. Today some Tembe people claim to be closely related to the Mthembus who had been in Natal long before the period of Shaka. The truth is Tembe people are Thongas who nowadays speak isiZulu after their grandparents had learnt it from the Ngubane people. Ngubane people ended up speaking some Thonga language Tembe people spoke as well. It was only in the 1990s that very few people of KwaNgwanase, especially those who were very much old would be heard mixing Zulu language with Thonga language.

In the days of King Dinuzulu, in the 1890s the Zulu nation that was assisted by the Boers, fought the English people who were busy assisting Zibhebhu son of Maphitha who had revolted against King Dinuzulu. In the meantime the Portuguese were also busy trying to expand the borders of Mozambique claiming Maputa (KwaNgwanase) to be theirs. The Portuguese then tried to tax the Tembes at Manguzi. Zambili or Zambiri, the daughter of King Sobhuza who was a prominent wife of the ruler of the Thonga people, took Ngwanase her baby boy with her together with some people from Maputa who accompanied her to Nongoma Magisterial Office to report what the Portuguese were busy doing at Manguzi. This led to the border between Mozambique and Natal to be officially drawn. The mystery is; white people at Nongoma, Mkuze, Ubombo, Mbazwana and Ngwavuma knew that the Tembes of Maputa were South Africans. But white people in urban areas of South Africa never knew about that.

The land of the Tembe people started from the border of Mozambique and stretched to Mabibi. It also took all of Ndumo and the surroundings. Later on it incorporated the land of the Mdletshe people which had been a big strip of land which divided the land of the Tembes from the land of the Zikhalis as well as that of the Nxumalos. The Mdletshes fought among themselves over who the successor to their ruler would be. So as to avoid an interregnum, the Mdletshes asked the ruler of the Tembe people to be an overseer in their land. At that time tribal chiefs and kings had to be registered, and the demarcation of their lands be properly recorded. The ruler of the Tembe people incorporated the land of the Mdletshes to his during the land registration process. He also sent his brother Sonto to be a headman there. Mdletshe people could not resolve their struggle for power in time, subsequently reducing their position in their land to that of headmen under the Tembe Tribal Authority.

## 1.8 HOW THE NATIVES GOT CONVERTED TO CHRISTIANITY IN KWAZULU-NATAL

**It is not the way the gospel of Christianity was preached to the natives by white people which caused them to be converted to Christianity.** In fact those days white people could not venture to the homes of the natives for that would have been suicidal. The volatility of relationship between the natives and the Whites could not permit for such visits. During those days natives and white people were in constant conflict. Almost all native clans and tribes, in KwaZulu-Natal, were not at peace with one another. Each clan or tribe wanted to be dominant and the subjugated clans or tribes would keep on revolting against the victor or keep on fleeing, leaving destruction in their wake.

Natives of KwaZulu-Natal in a very much strange way went to Mission Stations on their own and got converted. Most went there to seek refuge having been left to die on the trails as their clans fled after suffering defeat. Some went to Mission Stations out of curiosity. Others later went there having been attracted by a new life style at Mission Stations. The converted natives then started converting those living far away from the Mission Stations to Christianity. Whites who happened to preach to the natives were just a few who had a special privilege to be allowed to stay closer to the rulers of the Zulu people. Those white priests would either be made advisors or become medical doctors to that Zulu king who in turn would give them land as remuneration. They would also do some preaching to natives in the surrounding not far away from the homestead of the king.

In those days natives who were Christians were few and only found at Mission Stations. Such natives were also despised by those who were non-Christians. In fact if a native Christian was found moving far from the Mission Station he was summarily killed. Some tunes of their hymns were sung by the non-Christians with new ludicrous lyrics which were in most cases vulgar. One went like this:

| | |
|---|---|
| **Wadunisel' umka mfundisi,** | *You bent or knelt down exposing your* |
| **Ngengquz' enoboya,** | *Hairy anus at a wife of a priest,* |
| **Le ndaba kay' hlekisi,** | *This story does not make me laugh,* |
| **Icob' amathambo.** | *It only makes my bones go frail.* |

**In those days people would come to Mission Stations in their traditional attire.** Married women wore loin skirts, *izidwaba,* made of cattle's skins. These skirts were always above their knees to reduce their weight on women and make mobility more comfortable and easy. A man wore *ibheshu,* a piece of cow's skin covering the buttocks, and *izinjobo* which cover their front side. Neither male nor female put on under wears. So if they happened to kneel down in prayer, as Christianity demanded of converts those days, they would all have their buttocks exposed. This then made those who were in their traditional attire refuse to enter church buildings unless they were in white people's clothes as well. **No one was forced to remove his or her traditional attire.** They changed into white people's clothes on their own volition, driven by their wish either to become converts or to be permitted to live at the Mission Station.

The second song sung by non-Christians with mocking lyrics using a tune from *amakholwa* hymn which was composed by L. Mason (1792-1872 –Norris chant) went like this *(first line*):

*/d : r / m . d: f .m/ m: r/*
**Siy' zi ntwala zakho nkosi,**
*We are all your lice oh lord,*
*d .f: m . r/ d: t/ d: -//*
**Ungachob' oy' thandayo.**
*You can squash which ever you like.*

Maqhamusela Khanyile of the Lutheran Church was lucky enough to have the incident of his death recorded. Many *Amakholwa* were killed and their stories were never told. **In those days to kill a native Christian was like killing a fly.** But by the grace of their

God, non converts never attacked them in the sanctuary of Mission Stations. The first native people to be converted to Christianity were nicknamed the *Nonhlevus* meaning those who have split. Their generations referred to themselves as being born of *Nonhlevus*. *Nonhlevus* swore to The Almighty God that they would serve Him together with their generations in church denominations which had converted them to Christianity to the end of the world. Church denominations in turn did all they could to teach their converts western civilization life style.

**At Mission Stations a lot was done.** Mission Stations owned a substantial piece of land. All Mission Stations but one, those owned by the Roman Catholic Church, allowed their converts to reside in their glebe-lands. Only monks and nuns as well as children in Roman Catholic Boarding schools stayed in Roman Catholic Mission Stations. At other Mission Stations native converts were taught to cook in pots not in traditional earthen ware cooking utensils. They would cook white people's food, rice, samp, porridge, beans, maize, white people's pumpkins, peas, spinach, cabbage, onions, peanuts, sweet-potato and potatoes. They also used cooking oil, margarine, butter, curry and salt, to make their food tasty. They were also taught how to bake scones, which became *amakholwa's* favourite, as well as homemade bread. They would also make steamed fruit pudding on Christmas Days as well as during their wedding ceremonies with jelly and custard as part of the desserts. Most grown up children in Mission Stations could easily communicate in English. Early native converts were taught bricklaying, plumbing, carpentry, pottery burnt in kilns, masonry, and how to make butter. The Roman Catholics even taught some of their monks how to make wine. Women were taught dressmaking and all that dealt with home-craft. Most Mission Stations had shops which sold merchandise to their residents. Mission Stations were self- sufficient.

When schools with native male and female teachers and hospitals with native young women working as nurses had been built, people started to realize the benefits of staying at Mission Stations. Those who could not leave their places asked the missionaries to build schools in their communities. In communities away from a Mission Station a church building would be built which in most cases doubled up as a school building during school days. People would then leave their places to reside in the vicinity of that church cum school building. The prerequisite for those willing to reside in lands owned by Mission Stations was that they had to be members of the denomination owning that Mission Station. People never flocked to Mission Stations. But as time went on all people wished for their children to be able to read and write. Some went to Mission Stations to learn farming skills for themselves. Others were forced by circumstances to reside in areas own by Mission Stations.

**The majority of natives here in KwaZulu-Natal never cared about Mission Stations.** They disliked food cooked at Mission Stations. They died having not tasted sugar and salt. They died having not drunk tea or eaten curry and rice or samp. They abhorred life at Mission Stations because natives from Mission Stations would join forces with white people in wars between the Whites and the natives. Subsequently *Amakholwa,* the native Christians, here in KwaZulu-Natal came to be referred to as traitors.

**Then wars between the Whites and the natives (Blacks) came to an end.** The white government passed laws which made killing of a person by the other, a serious crime, punishable by death. The gallows for the condemned murderers were in Pretoria. When almost all natives in Natal had been converted to Christianity, the stigma Amakholwa had to live with soon got forgotten as if it had never happened. Ludicrous songs the non-converts had sung were soon no more heard.

**Amakholwa then found their original Zulu language too much offensively explicit.** They then spoke a kind of isiZulu that was very much euphemistic. Their aim was to emulate what Paul the Apostle had commanded his followers, the early Christians, in his letter to the Ephesians Chapter 4 verse 29 where he said**: Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.** *(NKJV)* This verse caused *Amakholwa* to avoid the utterance of words they considered not good to be heard. They had misunderstood Paul altogether. They found their vernacular language crude and tried all they could to refine it. This brought about changes in the Zulu Language as a whole. Henceforth Zulu language had never been the same again. Gradually, more and more native people went for formal education and thereafter spoke *Amakholwa* Zulu language. Today *Amakholwa* Zulu language is the most spoken. It is said to be formal and polite. Yet truly speaking it has made Zulu language very much ambiguous. I have just written a few words to show how Zulu language was changed by *Amakholwa.*

| **IsiZulu words** | **Amakholwa words** |
|---|---|
| 1. umfazi (woman) | inkosikazi *(an honourable woman. It was only the wives of kings who were referred to as amakhosikazi. Sing. Inkosikazi.)* |
| 2. ukufinya (cleaning a nose by blowing out mucus) | ukwesula ikhala *(to wipe a a nose)* |
| 3. ukunya (to defecate) | **a)** ukuya ngaphandle *(to go outside)*<br>**b)** ukuzikhulula *(to relieve oneself)*<br>**c)** ukukaka *(borrowed from Afrikaans kak)* |
| 4. ukusuza (to fart) | ukukhipha umoya, ukudedela |

| | |
|---|---|
| | umoya. *( To let out air.)* |
| 5. umdidi (anus) | Imbobo yezinqa. *(A hole of buttocks.)* |
| 6. amasende (testicles or testes) | **a)** amazambane *(potatoes)*<br>**b)** izinhlamvu *(the pebbles)* |
| 7. umthondo (penis) | **a)** induku *(a rod)*<br>**b)** umphambili *(that which is in front)*<br>**c)** ugwayi *(cigarette)*<br>**d)** ipipi *(a smoking pipe)* |
| 8. indunu, ingquza, izinqa (names for buttocks) | *Amakholwa preferred the word* izinqa *for no apparent reason to indunu and ingquza.)* |
| 9. amasimba (faeces) | **a)** amakaka *(borrowed from Afrikaans kak for shit)*<br>**b)** udoti *(Borrowed from English dirt)* |
| 10 ukuhuda (to suffer from a running stomach) | ukuhanjiswa yisisu *(The stomach walks him or her.)* |

***What Amakholwa and their children on their own never did.***

***a)*** *Amakholwa's young women never went for virginity tests.*
***b)*** *Amakholwa's young men never got involved in stick fights.*
***c)*** *Amakholwa's young men never abducted women they wanted to be their wives.*
***d)*** *Amakholwa's young men never used love potions for courtship.*
***e)*** *Amakholwa's young women were never forced by their parents to marry someone they did not love.*
*f) Some amakholwa stopped altogether to communicate with the spirits of their dead while others continued to this day to do so.*

***What Amakholwa and their children on their own did.***

1) *Amakholwa practised monogamy but those who were converted being polygamists were never bothered as long as they would not aspire for priesthood positions or to become lay preachers.*
2) *Both Amakholwa twins would be allowed to live and the cultural traditional custom where one would have to be killed was never followed.*

Children of the early *Amakholwa* became the elite class that sang choral music and danced western dances such as waltz. In some of their churches were pianos. So those attending such churches, who were interested could also learn how to play piano. It was the priests' prerogative to unite a couple in a holy matrimony. *Amakholwa* were the first Africans, earlier in years, to own carts and wagons and later on cars. *Amakholwa* at Mission Stations had times set aside daily for prayers and special services in their churches. Women met every Thursday for their special adoration. After that they would pay the sick and the elderly with senility visits, praying and comforting them. Men seldom paid selected homes visits, especially those with sick members and frail grownups.

The main aim of the church was to prepare people for the kingdom of heaven. Almost all priests together with their evangelists and preachers in those days would preach to people that they had to prepare themselves to be with Jesus Christ after death. Most sermons were dealing with that theme. The promise was when they were with Jesus after death, there would neither be sorrow, poverty, hunger, diseases, drought, tribal wars, nor any sort of tribulation experienced on earth. They made people to be fully aware of the fact that time on earth is inexplicably short. The one who had been to earth for a year and the other who had been to it for a hundred years had no significant difference compared to the years a person's soul would spend in heaven or in hell depending on the way that person had chosen to live by in flesh. Lastly they warned people not to be so much taken by secular things for one day they would die and leave all those things behind. They would then emphasize the point that one day the earth and all things in and on it would perish quoting *Matthew 16:26* **"For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?"**

If a person was in his death bed, be it through old age or illness, the first question they would ask was whether he was able to see the path leading to Jesus. If a person showed doubts, members of the church would pray for him and encourage him with assuring words that Jesus Christ would definitely be on his side as found in *Matthew 10:32* **Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven.** "*Since you have accepted Jesus Christ as your Lord and Saviour before us all, as He himself has said, He will not fail to keep His promise when you come to Him in heaven. Jesus never lies. Jesus is the good shepherd. You are His lamb. He will carry you through. Trust Him He is your Saviour. He will comfort you, strengthen you and make sure you are safe wherever you may be. So never fear death. Death is just a gate to heaven."* These words would give every Christian hope. Death would really be a passage-way to heaven.

**The government of that time never cared much for the natives in terms of school education and proper health care facilities such as clinics and hospitals in Natal.** White people had been through the toughest times of their lives in KwaZulu-Natal fighting against the Zulu people from the days of King Dingane in the 1830's to those of King Dinuzulu in the 1900's. Schools and hospitals the government built were only for White children. Missionaries then did the unexpected. They started to build schools as well as hospitals for all the natives of KwaZulu-Natal in their Mission Stations which are mostly in rural areas.

**Church denominations that built Mission Stations with schools and hospitals in KwaZulu-Natal were;** the Anglicans, also known as The Church of England (*AmaSheshi).* Their first Mission Station is at St Chadd's, the work of The Missionary Robert Gray which he started in 1834. The American Board of Commissioners for Foreign Missions *(AmaMelika),* which nowadays is known as The United Congregational Church arrived in 1835. They had their early Mission Stations at Adams in Manzimtoti and Groutville in Stanger. In 1838 American Board missionaries published a first Zulu Language Book entitled: *Incuadi yokuqala Yabafundayo.* In 1883 the American Board Mission published bibles written in isiZulu. The Methodist Church which is also known as The Wesleyan Methodist Church *(amaWeseli)* arrived in Port Natal in 1841. In 1847 Reverend James Allison arrived at Ndaleni near Richmond Village with people mostly from Swaziland who were more than a thousand and built a Mission Station there. In 1850 he left his Mission Station with about a hundred families for Pietermaritzburg and together with his people raised funds to buy Andries Pretorius farm Welverdient which stretched from Willow Fontein to Zwartkop. Rev James Allison renamed it Edendale and built his own Mission Station there. The Lutherans *(AmaLuthela*) arrived at Maphumulo in 1850 with the missionary The Reverend Hans P. S. Schreuder. Schreuder wrote the first isiZulu grammar book. Schreuder was close to King Mpande for he was his personal doctor. In that way he was given vast lands by the king. In 1852 the Presbyterians arrived in Natal. The Scandinavian Missionaries also built Mission Stations in Natal. After some years the Salvation Army arrived in Natal. The last denomination that arrived in Natal and also built Mission Stations was the Roman Catholic Church.

The first educated natives in Natal were sons and daughters of *Amakholwa*. They became teachers, medical doctors, nurses, lawyers, clerks, prosecutors and policemen. The first crop of educated natives from Mission Stations had a lot of respect for other people. They were humble. They had a lot of self control and self discipline. They always looked presentable in their clothes. Those able to do so always furthered their education. They never did drugs. There were no drunkards among them.

**There are also Christian church denominations that arrived in Natal but never built schools or hospitals for the natives.** The Baptist Church that arrived in Natal in 1870. The Pentecostals that arrived in Natal in 1908 from America, as either the Zionists or the Charismatics. The Apostolic Faith Mission, The Assembly of God, The Gospels, The Full Gospels, and The Seventh Day Adventists all from the United States of America arrived in KwaZulu-Natal. In the 1940s The Jehovah's Witnesses arrived in KwaZulu-Natal. All these denominations neither built a school nor a hospital for native people of KwaZulu-Natal. What they all did but one, the Zionists, was to proselytize among the already converted people claiming they were the only ones, respectively, who preach the true gospel and all other denominations who had arrived before them preach falsehood. What they said confused the natives. Some natives joined them but others decided to stop going to churches altogether. They failed to understand criticism Christians make towards one another using the same authority, the word of God, the bible. Some of the *Amakholwa* apostates started to conjure up their ancestral spirits others did nothing. **From those apostates emerged people who came with false teachings. They propagated among people that the missionaries forced our ancestors to stop following their way of life which is the traditional cultural customs *(amasiko).*** The truth is, it was *Amakholwa* themselves (not even white priests) who declared some *amasiko,* the early *Amakholwa* had also followed, not fit to be followed by them as Christians. There is a way of life that is now followed by all the natives of South Africa as their ancestral way of life, isiko*, yet* truly speaking that way of life was started by *Amakholwa.*

Missionaries never preached against cigarette smoking (most of them smoked), alcoholic beverage drinking, polygamy, communicating with the spirits of the dead and traditional cultural customs. Their main aim was to make as many natives, as they possible could, to accept Jesus Christ as the son of God and then be baptised and become members of their churches. Mr Isaiah Shembe had also been a polygamist and preacher in the Methodist Church before breaking away to form his own church. He then chose one woman among his wives as his only wife, and referred to his other wives as his sisters not his wives, probably following the teachings of Paul in the First Letter to Timothy chapter 3: 2 "A church leader must be without fault; he must have only one wife…"

**Here are some of the new *Amakholwa's amasiko.* People nowadays wrongly claim were also followed by our ancestors.**

***a)*** *A dress of a married woman should be below her knees.*
***b)*** *A married woman should put on a hat or a headscarf.*
***c)*** *A dress of an unmarried woman and a girl should be above knees. A third of thighs from the knees should be seen.*
***d)*** *Young men should stop stick fights during assemblies and ceremonies and women should not ululate when people fight.*
***e)*** *The one who had defeated the other should not be given praises.*
***f)*** *All people male and female had to enter the cattle kraal.*
***g)*** *People have to sit wherever they like in a room. In the days of our ancestors when one entered a room one had to know that the right hand side was for males and the left hand side was for women. Young men and women had to sit next to the rear of the room and the oldest in the family next to the door.*
***h)*** *Young unmarried women should never be taken away by men and forced into marriage (ukuthwala).*
***i)*** *All members of the family should sit on benches and chairs not only the father of the family.*
***j)*** *All twins should be cared for like all single babies.*
***k)*** *Polygamy should not be practiced.*

**l)** *Widows should not be forced to choose a husband from her late husband's brothers.*
**m)** *Young children should never be bled in their anus through ukuphehla custom.*
**n)** *The family of the woman should not keep those sent to talk about lobolo and marriage arrangements waiting for a long time outside the gate before being let in on their first day.*
**o)** *People should not mourn their dead for a long time wailing on top of their voices.*
**p)** *Children should not be sent away if someone has died in the family but they should be part of that funeral activity.*
**q)** *A cow for any function should be slaughtered quickly. No group of singers should sing when a man stabbed it on its body several times.*
**r)** *A widow had to be in her mourning black attire for some time.*

**There are also traditional cultural customs Amakholwa continued to follow to this day.** Here are a few of them:

**a)** *A woman still never dares to tell a man of her feelings for him. Courtship is by men only to women.*
**b)** *Those in love should not have sexual intercourse before marriage.*
**c)** *Men called abakhongi are first sent to a female's home to make arrangements for a wedding.*
**d)** *Amakholwa continue to give out and accept lobolo to this day.*
**e)** *Those who cut their faces or cut their pinky continued to do so.*

**As time went on native converts introduced church uniforms for all their members.** The first *Amakholwa* women to don a church uniform designed by them were Methodist Church Prayer Women in 1888. After 1906 these prayer women changed the colours of their uniform to those of the British Army which fought against the Zulu Impi at the battle of Sandlwana. To this day colours of their uniform are like that and have never been changed. As years went on other women from other denominations started to emulate Methodist Church Women for Unity and don their church uniforms too. There are also church denominations that discouraged their members from putting on church uniforms and The Scandinavian Missionary is one of them. The Zion Church which had arrived in South Africa in 1906 made all its members to be in their church uniform on Sundays. Church uniforms were never bought from clothing shops, but were hand made by those who had done sewing at Mission Schools. Their uniform made it easy for members coming from different places and having not met before to easily notice one another. This was the main aim for uniforms. Church uniforms had no special powers in them. It was the Zionists that taught their followers that there were also spiritual and healing powers in their church uniforms, causing their members, especially women, to be in their church uniforms every day of their lives. The Roman Catholic Church monks and nuns were always in their church regalia which distinguish the order they belong to within the church. Their black women later on formed their own Women Prayer Groups as well and the colours of their first uniform were black and blue.

**Let it be known that the natives of Natal, now KwaZulu-Natal, were never converted to Christianity by force. They got attracted to Christianity for it brought them things they never knew; formal education at Mission Schools, and proper health care services in Mission Hospitals. Christianity also taught them a new kind of life style. These are the only things that caused many natives of South Africa to get converted to Christianity, and then adopt Western Civilization.**

***Nowadays South African native language speakers on their own are busy speaking their languages incorrectly with a lot of mostly English words and phrases interlarded and no one forces them to do so.***

## 1.9 PEOPLE WHO WERE KILLED BY THE BRITISH SOUTH AFRICAN GOVERNMENT FOR THEIR PEACEFUL DEMONSTRATION AGAINST THE PASS LAWS.

*(It is imperative that this incident be told exactly as it had happened, for nowadays there are some people who claim it was the members of the Zion Church who were killed for their peaceful demonstration against the Pass Law at Richmond, a village in KwaZulu-Natal Province of South Africa. They seem not to know that the Zion Church arrived in South Africa in 1906 and in KwaZulu-Natal in 1908.)*

**Men from Ndaleni Mission Station eight kilometers away from Richmond Village in Natal who were seen moving in the street of Richmond singing a chorus from the Methodist isiXhosa Hymn Book sent shivers down white people's spines.** Such had never been expected from people of Ndaleni.

Ndaleni residents had been given a fertile land with good rains as their permanent place of abode by White Administrators of Natal. Prior to that in the early months of 1847, they had settled themselves along Mkhomazi River. They were from Swaziland where their Mission Station at Mahamba as well as their homes had been burnt down to ashes by Mswati II impi in September 1846. They were led by a white priest, The Reverend James Allison. King Mswati allowed James Allison and his people to leave Swaziland. After their most difficult journey from Swaziland, they eventually settled themselves across Mkhomazi River in the early months of 1847. They had Hlubi people as well as some Sotho people among them when they reached Mkhomazi River valley. With the help of Sir Theophilus Shepstone who was himself a son of the Methodist Church priest, James Allison and his people were given permission to occupy a land eight kilometers from Richmond Village. They quickly noticed that the area they had occupied resembles Mahamba area of Swaziland. They then named it Ndzala. Ndzala means an old site, hence it came to be known as Ndzaleni. As time went on, and their Swazi accent getting lost to isiZulu accent, the name of their hill came to be known as Ndala and their residential area as Ndaleni.

Soon these people built their Mission Station with a school for their children. Their life style was different from other natives who were not residing at the Mission Station. Apart from them being *amakholwa,* the Native Christians, they also cultivated soil like white people. They had vegetable gardens with some fruit trees in them. They ploughed and planted their fields the way white people did. Their homes resembled those of white people. Their children could read books and some could also communicate in English. All these things attracted people in the neighbourhood of Ndaleni Mission Station. As time went on the gospel preached at Ndaleni Mission Station reached remote areas under the neighbouring *amakhosi*, traditional leaders. Many young men, especially from the Zondi clan under the leadership of Bhambatha son of Mancinza, came to Ndaleni Mission Station for their education.

One day white people residing at Richmond Village couldn't believe their ears on hearing musical din coming from Ndaleni Mission Station towards Richmond Village. Soon singing men were moving in the streets of Richmond Village. Young men from Zondi clan were also part of those men moving as a group and singing in the village.

An isiZulu newspaper, ILANGA LASENATALI (The Sun of Natal) printed and distributed from Ohlange American Board of Commissioners for Foreign Missions Institution by the first native priest and teacher there John Langalibalele Dube was read all over other American Mission Stations as well as those of the Methodist church. American Board Missionaries had close relationship with Methodist Church Missionaries, hence Ilanga newspaper was also delivered to them. People at Mission stations were encouraged to read a lot. One day *Ilanga laseNatali* wrote in details how the White Government of South Africa would impose Pass Law upon all South African natives. That law was still being prepared in parliament and had not yet been made public. Even the traditional chiefs and kings had not been formerly informed about it, yet *Ilanga LaseNatali* was able to write all about it having been informed by its sources the white people who were in charge of the Mission Station.

People of Ndaleni thought that they should be exempted from that Law for they were, as they affectionately referred to themselves; "The Children of Mneli." Mneli was the nick name of Reverend James Allison. During that time Reverend James Allison had long died. Moreover he had died a Presbyterian priest and no longer a Methodist. Nevertheless they thought their demonstration in the village would send a clear message to the White Government, the government they had helped in wars against Zulu kings, the government they thought was not treating them like other natives under traditional leaders. So with that in mind they thought the White Government would understand. They were singing a chorus from hymn number 262 in the isiXhosa Methodist Church hymn book. By then that hymn book had not yet been translated into Zulu language.

*Noya na, noya na, noya na, noya na?*
*Nithini? Noya na, noya na, phezulu?*

When freely translated it says:

Will you go, will you go, will you go, will you go?
What do you say? Will you go, will you go, to heaven?

Soon white policemen stopped them and asked them what they were busy doing. Their reply was they were all in the village street to lodge a complaint to the government regarding the Pass Law. They said they felt they should be exempted from it since they were the Children of Mneli and had never fought against white people and white government. All those who said something were taken as ringleaders and were soon detained in prison. Their case was tried and they were all found guilty of high treason for organizing what white people referred to as Richmond Rebellion. They were all sentenced to death.

After a few days a deep trench was dug. Some people who saw it being dug thought it was for a big underground pipe or a cattle dipping tank. Then these men were driven from their prison cell to that trench. On the way to that trench they were heard singing their chorus repetitively on top of their voices. Then they were made to stand along that trench with their backs towards it. They had been handcuffed on their wrists and had shackles around their ankles. They were also blind-folded. They continued singing their *Noya na* chorus. Soon white soldiers stood at a distance in attention. They were the same number as men on the trench. Their commander was heard ordering then to get ready. Almost immediately soldiers took aim at the singing men on the trench. At that time men on the trench sang their chorus much louder. The commander shouted: “Fire!” Guns were simultaneously discharged and gun smoke filled the air. What surprised all who were there was that not a single man fell into the trench. They were all seen in a sitting position. Not a single one of them was sprawling. The commander ordered the soldiers to shoot at them once more, but they remained seated. The soldiers were then ordered to push them into the trench, which they did. The trench was then filled up with soil.

Soon after this incident the White Government of South Africa made a proclamation that the natives should never be trusted no matter how they seem to be. The brutal killing of those taken as leaders of the Richmond Rebellion was meant to serve as a deterrent to those who might think to emulate men from Ndaleni Mission Station. The White Government then turned against the Methodist Church. The church was accused of a hidden agenda it haboured against the government of South Africa because its Mission Station served as a spring board for that rebellion. Spies then were sent to Ndaleni to get to the bottom of the Richmond Rebellion.

The church having been tipped off of spies, instructed a white priest stationed at Ndaleni Mission Station to send out people who would instruct people dwelling in the Mission Station to stand firm and say all men who were involved in the rebellion were strangers who had never been residents of Ndaleni Mission Station and who were also not the members of the Methodist Church. No one then among their relatives in the Mission Station should mourn their death. Be it a son, a brother, a cousin, a son-in-law, a groom, a nephew or a father, no one should mourn their death. Fortunately traditional cultural custom the converts fully knew and many of them still followed, never allowed for people to mourn the death of someone who had died in an accident or battle. No one at Ndaleni Mission Station talked about the Richmond Rebellion, how it started and how it ended. To this day people there deny ever knowing about the Richmond Rebellion. Thenceforwards the Methodist Church of Southern Africa barred her ordained ministers from getting fully involved into politics. Those who could not help it have to resign as ordained ministers and join the laity.

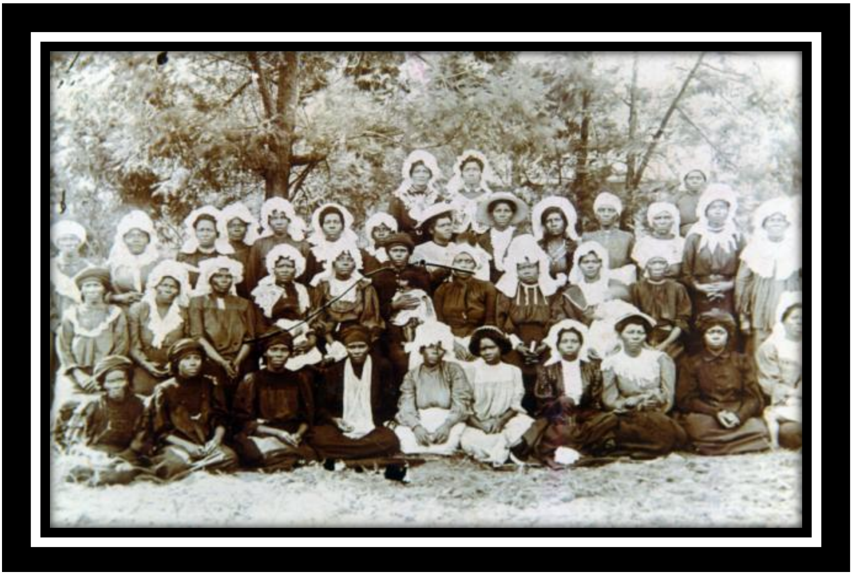
**Bhambatha son of Mancinza, the traditional leader of the Zondi clan heard that the White Government had summarily killed people from Ndaleni Mission Station**. What perturbed him most was that among those killed were also members of his clan who had been to Ndaleni Mission Station for formal education. Bhambatha could not understand what the White Government had done, for a Law had been passed that people should not be summarily killed by anyone. Traditional leaders had to stop killing people for crimes they had committed. All cases had to be brought to the white government court of law so as to be properly tried. The accused had to be given a chance to plead either guilty or not guilty. Witnesses for the accused and the victim had also to be given a chance in the court of law. Yet men from Ndaleni Mission Station were never given enough time to defend themselves in the court of law. Bhambatha wanted to know the crime they had committed. He was told that they said they would not pay a pound per head which the Pass Law demanded of men who were twenty one years and above. This never made sense to Bhambatha. He was heard saying: ***"Yinsumansumane imali yamakhanda."*** *"A pound per head is a myth."* Meaning it is something people could not fully understand. And Bhambatha could really not understand why people were killed for only walking singing in a street in a village. These people had attacked nobody. They were just moving and singing a church hymn not even chanting war catchphrases. The killing of Ndaleni men infuriated Bhambatha.

Soon Bhambatha would kill any white person setting foot on his area. Farms that were neighbouring Bhambatha area had some of their white members killed. The Government then attacked Bhambatha only to find him fully prepared for them. The battle known as Bhambatha Rebellion started in 1906. Most parts of KwaZulu-Natal, especially those with Mission Stations sent men to fight in alliance with Bhambatha. Many of them were from Stanger, oHlange and Nanda areas.

King Dinuzulu tried to stop Bhambatha from engaging in war against the White Government. King Dinuzulu could not understand why Bhambatha was so obstinate. Unbeknown to King Dinuzulu was that after Bhambatha had been defeated, the White Government would charge him for instigating Bhambatha. King Dinuzulu lost his case and was exiled. He died in exile.

In 1907 the organization of black Methodist women called *oMama boNyamezelo* which means: "Mothers of Perseverance," had a conference. A resolution that their 1903 church uniform which was a black skirt, a white shirt and a white hat or white headscarf had to be changed to colours of the Natal British soldiers who were fighting against the Zulu *impi* at Sandlwana was taken and adopted. Their uniform thereafter was changed to a white hat sewn to resemble that of British soldiers', a red blouse and a black skirt. A strap of cloth they called a collar has to be around their necks to make them, from a distance, look exactly like British soldiers in uniform. They changed their organization's name to

Women's Manyano. They used a Xhosa word *manyano* which means unity; implying that they were not at war with the British who were in government in South Africa but were in unity with them. It has also to be mentioned that what those women did never appeased the South African Government. In fact British people who were in power those years seemed not even to notice that colours of their soldiers' uniform were used by the organization of the black Methodist Church Women Manyano.



***Black Methodist Prayer women. A few in their 1888 black church uniform and most of them in their 1899 black uniform with frilled white caps.***

***My mother; who is eighty nine years this year 2015, is a grand-daughter of Mr Elijah Ngilane Yeni, a man who brought Christianity to Deyi and surroundings; told me of this incident and I made it a point that I write it down. Mr Elijah Ngilane Yeni, was a preacher who used to travel from Deyi Mission Station near St Faiths, pass Highflats, pass Ixobho (Ixopo), cross Mkhomazi River, pass Richmond Village and reach Ndaleni Mission Station in an ox wagon. My mother is Sybil Zikhona Hlongwane from a Yeni family at Deyi Mission Station. She married an ordained minister, Rev Caleb Mndeni Hlongwane from Ndaleni Mission Station, a son of the first native Evangelist in the Natal Midlands. Although my father was from Ndaleni Mission Station he never told me a thing in connection with the Richmond Rebellion.***

## 1.10 THE INDIRECT CONTRIBUTION WHITE MISSIONARIES HAD IN THE COINAGE OF ZULU LANGUAGE BIBLICAL WORDS.

**Almost all Zulu language speaking people think religious words like** *ingelosi***- an angel,** *Nkulunkulu* **- God,** *Mvelingqangi* **- He who was in the beginning, and many others used in Zulu language these days, were used by our forefathers before the arrival of white people with their religion in our land.** The truth is, these words were coined thanks to a white missionary who was trying to speak isiZulu with our forefathers who were also trying to make sense of what he was trying to say. No one among them all had inkling that new isiZulu words were being coined.

A white missionary was struggling to speak isiZulu he was busy learning. Fortunately for him, Zulu people are never vexed by someone breaking their language. It amuses them instead. They get so amused that they could be heard imitating that person as well. Some of them could end up speaking like him. That is how Fanagalo or Fanakalo pidgin came to be spoken. This dangerous trait is still prevalent even to this day among most isiZulu speakers. It is dangerous for these days it is busy turning isiZulu into a creole.

The white missionary wanted to express himself in isiZulu so as to convince men in his Mission Station in their vernacular language to accept his God, the God of the bible and not rely on the spirits of their dead. Those men could not imagine life without the support from spirits of their dead. That white priest on the other hand wanted them to rely only on God for all their wants and needs. Some people were in his Mission Station having not been converted to Christianity, but were there because of compelling circumstances. The white missionary had to preach the gospel to them until they too were also converted, so that they would also do what all Christians in his Mission Station were doing. He did not like to chase them away. They had been through a lot, just like him. So as to convincingly win them, the missionary addressed them in their vernacular language.

**Missionary** **:**Uma nigela *(nicela)* lokhu nifunayo Khuye.
*(If you ask whatever you want from Him.)*
Yena zoninikha.
*(He will give it to you.)*
Futhi yena zonifikhela*[1] aninikhe nsh'lansh'la.*[2]
*(Moreover He will protect you and give you luck.)*

**Man 1** **:M**fundisi omuhle; thina sivikelwa yidlozi.
*(Good Teacher; we are being protected by an ancestral spirit.)*
Lavikela obaba bethu.
*(It protected our fathers.)*
Lavikela omkhulu bethu.
*(It protected our grandfathers.)*
Ngisho nathi, lisasivikela.
*(It still protects even us.)*
Silapha kuwe nje sivikelwa yilo.
*(As we are here with you, we are under its protection.)*

**Missionary** ***(Changing his approach.)***
:**M**andoda!
*(Men!)*
Nami nginend'lozi. *[Trying to pronounce dlozi.]*
*(I too have an ancestral spirit.) [His pronunciation of d'lozi sounded like* ***ngilozi*** *to his listeners who thought of it to as a name for his supernatural power which also protected him.]*

***zonifikhela*[1]*** *Proper isiZulu is: Uzonivikela. He will protect you.*
***nsh'lansh'la.*[2]*** *Proper isiZulu is: inhlanhla, which is luck.*

**Men** ***(So as to be sure the priest really refers to his own personal protector, they asked him this question?)***

**: M**fundisi, uthi wena unengilozi?

*Teacher, you say you have ngilozi?*

**Missionary** ***(Very much impressed that they fully understood him, he answered:)***

:**Y**ebo, nginend'lozi.

*Yes, I have a nd'lozi.*

**Men** **:O**h yebo.

*Oh yes.*

**Missionary** **(*His confidence sky rocketed as he added…)***

:Khodwa yami nd'lozi nkhulu nkhulu mphela.

*But my ngilozi is very very big.*

**Men** :Ingilozi yakho iwuNkulunkulu?

*Is your ngilozi Nkulunkulu?*

**Missionary** :Nkhulu khulu mphela.

*Surely is very, very big.*

***(Then the priest expatiated.)***

Nkhulu nkhulu phela, lo mavela nqala.

*Surely is the biggest one, [nkhulu nkhulu] the one who existed before us all [mavela nqala].*

***(Men mistook his pronunciation of mavela nqala for another name for his supernatural spirit which they called Mvelingqangi. Mvelingqangi made more sense to them than what their missionary was at pains, because of isiZulu click 'q,' trying to pronounce. Mvelingqangi was a new word which had just been coined. That is why it is not found in all isiZulu proverbs, idioms, clan praises, and fables our grandparents told us, as well as in the praise songs of kings from Dinuzulu back to the earliest known Zulu kings including other Zulu speaking leaders.)***

When the bible was translated into isiZulu, those embarking on this massive task had plenty of words to choose from for God and for angels. Xhosa language speakers had made use of isiXhosa name for a praying mantis, Thixo, for God. The praying mantis had been equally revered as a representative of ancestral spirits by the Xhosas, Zulus, Swazis and Malawus (Khoekhoes.) The Zulu people call it *isithwalambiza:* meaning the one balancing a clay-pot on one's head. Those translating the bible into isiZulu never emulated those who translated it into isiXhosa by using the name of a praying mantis, but they used their newly coined word, ***Nkulunkulu***, for God. This word, which has something to do with greatness, was and still is the most fitting isiZulu word for God to this day. For an angel those who translated the bible into isiXhosa encountered a problem in finding a suitable word. They ended up not giving an angel a name but describing what an angel is; saying: *yisithunywa seZulu;* a messenger from heaven. IsiZulu made use of another newly coined word ***ingilozi*** for an angel. As time went on they tried to conceal the source of the word. They still remembered that a white missionary was trying to pronounce a word *idlozi* when his audience mistook it for a new word, *ingilozi*. So they first changed *ngilo**zi*** to *ngilo**si.*** Eventually they settled for something which never sounded like ***dlozi*** which was ***ngelosi.*** An angel is ***ingelosi*** in isiZulu to this day. God, *Mvelingqangi,* has never been used by white priests because of its difficult click sound. However many native Christians used it a lot. It became so popular among them that as years went by, Zulu and Swazi speaking people took it for an old Nguni word which our forefathers used before the arrival of white people in our land with their Christianity. The truth is, it is not an old Nguni word.

**It is quite strange that the well-educated among our people propagate fallacy that Nguni people had a religion.** They say traditional cultural customs were their religion and Mvelingqangi was their God. This is misleading. It was only *ubungoma that* was and still to this day is a religion or cult of some sort.

**As more and more native people of our country get converted to Christianity, more Christian words were also coined and others were borrowed.**

**1.** Almighty God was translated to **Somandla.** In Zulu language Somandla means The Almighty.

**2.** God also came to be known as **Simakade**, the one existing forever.

**3.** Some called God, **Sonininanini** which means; One whose presence is timeless.

**The Native Christians also used a lot of borrowed words.**

**a)** Gehenna became **esihogweni** in Zulu language which means in hell. And hell is referred to as **isihogo**.

**b)** The bible became **ibhayibheli** in Zulu language.

**c)** A chorus became **ikhorasi** or **ikholasi** in Zulu language.

**d)** A heathen bacame **umhedeni** in Zulu language.

There are more than thirty of these borrowed words in Zulu language.

**There are also words that were specially coined so as to be used as new isiZulu biblical terminology.** Here is a few of them.

**1) isono** a sin. In the days of our forefathers no one talked of sins and sinning against God or somebody else.

**2) qalekisa** - curse is from *qaleka. Qaleka* is the drying out and dying of a tree due to lack of water or after it has been struck by lightning. In the days of early converts to Christianity a cursed person was expected to live a miserable life then die just like that tree.

**3) busisa** which is to bless, was also coined by native Christians. They took it from *busa*. *Busa* is to live like a king. Is to have it all. So *busisa,* bless, is believed to make a person have all that the heart desires and never to suffer in any way.

**4) Ukukholwa,** in isiZulu means to be satisfied. There is also a proverb which says: "*Ngibheme ngakholwa.*" When translated it says; "I have smoked it to my satisfaction," meaning; I am fully satisfied.

During the days of our forefathers the word *kholwa* had nothing to do with belief. In the days of our forefathers one has to listen then understand not believe. Questions that were asked after any conversation were: *"Uyangizwa na? Ungizwa kahle?"* Do you understand? Do you fully understand?" Someone would also be heard saying: *"Ubongizwa kahle."* "You must fully understand me." It was the early native converts who gave a word *kholwa* a new connotation, which is to believe. **In the days of our forefathers one need not to believe in the existence of the ancestors, but one had to be told that they exist and accept it.** No one had to be convinced first that they exist before accepting it. Their existence had never been questioned, but was and to this day is taken as something that is there by those still conjuring them up. When natives were converted to Christianity the meaning of *ukukholwa* then had to be taught to people. Soon after that, people started to talk more of believing and of belief and of faith.

**5. Ukushumayela** in isiZulu meant to talk a lot. Amakholwa gave it a new meaning which is to preach the gospel. **There are many isiZulu words that were given new meaning.**

**There are three Xhosa language words which native Zulu Christians took and incorporated them into isiZulu vocabulary**. These words are:

| | |
|---|---|
| 1. **thandaza** | pray |
| 2. **phakade** | eternity. |
| 3. **ngcwele** | holy |

Missionaries were able to easily spread the gospel all over South Africa through their Mission Schools. Where there was a Mission Station was also a Mission School and sometimes a Mission Hospital. Schools in particular were the best tools for the spreading out of Christianity with its new vocabulary among all the native peoples of South Africa.

# 2. ZULU CLAN PRAISES

## (Izithakazelo noma Izithopho ZesiZulu)

## 2.1 What Zulu Clan Praises Really Are?

a) **Zulu clan praises** are names of kings *(amakhosi)* who had ruled over people of a particular clan. In the olden days each and every clan had a king. Descendants of some of those kings rule over their clans to this day. Other kings were conquered by a powerful clan and their clans got subjugated. When a clan rules over other clans, in our country, a tribe is then formed. The king of the conquering clan becomes the ruler of that tribe and the tribe is called by the name of the conquering clan. If the king rules over many tribes a nation is then formed. Subservient clans will continue individually with their respective clan praises. If the clan no longer has a king, it will praise itself by the names of its leaders and heroes.

b) **Clan praises** then are also names of the heroes of a clan.

c) **Clan praises** also give brief historical events of a clan. Such events incorporate the origin of the clan, its habits as well as names of other clans that clan was once under for protection. These historical events also include unusual incidents the clan once encountered.

## 2.2 When are clan praises chanted?

**(i)** Clan Praises are the manifestation of great elation one has for someone one knows. This jubilation emanates from a specific accomplishment. The achiever will then be praised by being called the late kings or heroes of his or her clan and some historic events of his or her clan attributed to him or her. This is *ukuthakazela* or *ukuthopha* in isiZulu.

**(ii)** Any adult entering someone's home had to chant Clan Praises for that family clan at the gate. Only young children could enter without chanting Clan Praises.

**(iii)** In a cordial conversation, people would always be heard chanting some Clan Praises to each other or one another.

**(iv)** Family members would also chant Clan Praises whenever they talk with one another, especially if they talk with the elders of the home.

**(v)** Clan Praises were also chanted by men sent to ask a particular family for permission to have its maid or unmarried woman to marry the man who had sent them. That woman would by that time have known of their coming for she would be in love with that man. Those messengers are known to this day as *abakhongi.*

## 2.3 Some historic clan events and habits forming part of Clan Praises.

### a) Mkhize Clan Praises

*Nhlama eyaphelel' etsheni ngokubadaphunela.*

"Dough that ended up in a dough-mixer for being handed over scoop by scoop to others." This signifies that Mkhize clan had plenty millet hence they were so generous with it.

### b) Gumede Clan Praises

*Nin' enidla behlezi nithi: 'Dluya kubeyethwe,' kanti nihlinza imbuzi.'* "You who have your meals and not share it with others saying: 'Move on, never enter, a woman has just given birth,' yet being busy slaughtering a goat." The Gumedes were very much stingy. In their stinginess they would feign politeness hiding behind a taboo as they drive people away from their home if they had slaughtered a goat or a cow for a feast. It was a taboo for men or uninvited people to be present at child-birth.

### c) Mhlongo Clan Praises

*Zingwazi zempi yakwaNdunu.* You the heroes of Ndunu Battle.

### d) Hlongwane Clan Praises

*Nina enayibamb' eMbholombo (Mbolompe), lapho kwasala khona amaqhawe amaNgwane.* "You who fought at Mbholombo where brave Ngwane warriors were left behind." *(...were left behind is euphemistic for killed.)* The white people arrived at Mbholombe in the Cape Colony carrying their guns and shot at Matiwane and his Ngwane people, as a retributive action for Matiwane's killing of Ngoza, the ruler of the Mthembu clan.

### e) Phoseka Clan Praises

*Nin' enathenga ukufa abanye betheng' ukuphila.* "You who bought death when others were busy buying life." People of this clan practiced witchcraft in spite of all the brutal killing suffered by those caught practicing it.

### f) Kubheka Clan Praises

*Masoboda kaLuvuno owasobodel' izindlubu namakhasi.*
"You Masoboda *(a gourmand)* son of Luvuno who ate up jugo-beans together with their husks."

**Note this:**

A king, a leader or a hero who had died in an accident was never mentioned in Clan Praises. His clan would not even swear by his name. Zulu Clan Praises say: *Wena kaPhunga noMageba. Wena kaZulu omnyama ondlela zimhlophe.* "You *(the descendant)* of Phunga and Mageba. You *(the descendant)* of Zulu who is dark in complexion yet his ways are white." You will never hear them say: *Wena kaShaka.* You of Shaka. *Wena kaDingane*. You of Dingane. Not because they both died without children, but because both of them were assassinated.

It was war genius of King Shaka that transformed a Zulu clan into a powerful Zulu nation. Shaka conquered and subjugated most clans and tribes, yet his name could not be part of Zulu Clan Praises. Senzangakhona's name is part of Zulu Clan Praises. He is referred to as Mjokwane. It was Senzangakhona's bard who had called him Mjokwane. One who had died in an accident or in battles was never invoked when other spirits of the dead in the family were conjured up. *He who, out of ignorance or sometimes driven by waywardness, summons such spirits suffers in most cases horrendous misfortunes and even death upon himself or members of his family or those closely associated with him.*

## 2.4 The difference between Clan Praises and Ancestral Spirit Incantation.

Clan Praises are names of kings and heroes of a specific clan. They are also brief historical events and habits of a particular clan. Ancestral Spirit Incantation is specifically for the spirits of the dead of a particular family. In the olden days it was only the spirits of married men that were summoned by their families. Female spirits were never called upon because females had to be married to be members of a particular. They were not born members of that family. The spirit of a man who had died a bachelor and that of a married man who had died in an accident were never conjured up.

It was the prerogative of the elders of the family to invoke the spirits of their ancestors. They would call upon all the suitable dead members of that family. Starting with anyone who would come first to mind but eventually ending up having mentioned almost all who could be remembered. The names of the dead differ from family to family unlike clan praises that remain the same in each and every clan no matter how big it may be or wherever its members can be, clan praises will mostly be the same.

## 2.5 What causes some clans to share similar praises here and there?

**a) Incest was the main culprit.** The incest referred to here is not of father and daughter or of mother and son or of a brother and a sister born of the same parents. During those days almost all families were polygamous. Then take for instance a boy born of the first wife surreptitiously falls in love with a girl of the tenth wife, and subsequently impregnates her. The two now have to be ostracized and be given a new name they'll be known by. That name has somehow to tell of their act of incest. They then must never use their original clan name again. Some new clan names came to being this way.

As time went on, all the natives got conquered by white people who had emerged from the sea. Then the natives' tribal rulers lost control over their people for The White Government undermined Indigenous Law and rendered it irrelevant. The country had to be under The Roman Dutch Law, to this day. As a result it ceased to be a criminal offence for descendants of the ostracized couples to include their original clan names in their clan praises.

**b) In the olden days clan and tribal battles were common place.** Clans and tribes that were vanquished would then seek refuge under other powerful clans or tribes. To ensure their security and not to be easily identified by their enemies most refugees ended up calling themselves by the clan or tribal name of their host.

**c) The Pass Laws compelled native people to come with their headmen from their so called chiefs in order for them to successfully register and be issued with identity books.** Some natives who were left behind during tribal wars adopted clan names that were not theirs and as time went on were heard including their original clan names when chanting Clan Praises to their family members.

**d) Sometimes kings, prominent men and heroes would share a name.** A powerful king or a prominent man or a hero could take anyone's name if he so wished. In most cases that poor person would never be called by that name anymore. The person whose name has been taken by the powerful other had to flee to an unknown place together with his family or his defeated clan to keep it. The Buthelezis once took a name of Ngwane the great-grand-father of Matiwane and gave it to one of their children, years after Matiwane had been defeated and forced to flee from the foot of Nkonjeni Mountain, otherwise they would first have to defeat Matiwane.

**e) There are also some clans who out of desperation for acceptance by other clans or tribes, as well as acceptance by The South African Government, adopted new clan names.** The Tembes who could not be given permit to be in urban areas here in South Africa adopted various clan names but the most common among them is Mthembu.

## 2.6 Why was there no namesake in the olden days?

Nguni people as a whole could not allow for such, for it would have disturbed the invocation of the spirit of their particular dead. Namesakes, our fathers were told were bad. They confused the dead as to who was really conjured up among them, resulting in all spirits with that name being galvanized into action. So in the olden days if Mageba was invoked, only Mageba son of Zulu, would respond. That made the communication between the quick and the dead direct, much quicker and very much easy.

**After the authority the kings, traditional leaders and headmen had had over their clans and tribes had been curtailed by the White People's Government of South Africa, natives became free to share the same name without any qualms. Later on, arrived those possessed with** *mundawu* **and** *mundiki* **spirits, from other Black tribes of Africa, who could invoke the spirits of all the dead in the family even that of a still-born.**

# 3. ZULU PEOPLE'S SURNAMES (Izibongo zamaZulu)

## 3.1 Did our ancestors have surnames?

**In the olden days our ancestors never had surnames.** It was only a clan or a tribe that had a name. Both the clan and the tribe were named after their reigning king or the most popular previous king. People would be heard saying:

**a) "This land belongs to the Ngwanes."**

One would immediately know that that land belonged to the king of the Hlongwane people. Ngwane was a very much powerful king of Swaziland who is grandfather to Ndungunya (+/-1532-1630). The kingdom of Ngwane The Great stretched from the Indian Ocean, dividing Thongaland (Mozambique) and the land of the Mthethwa people which ended at Hluhluwe, to areas of Gauteng.

**b) "I never knew that this land belongs to the MaBovinis."**

MaBovini means that of the Mabovus, people of the Ngubane clan.

**c) "Let us hurry, Matshalini is still far from here."**

Matshalini refers to that belonging to the Mtshali clan. They have to hurry for the land of the Mtshalis is still far from where they are.

**In the days of these Zulu kings; Mpande, Dingane, Shaka, Senzangakhona, Jama, Ndaba, Phunga and Mageba, back to Zulu and Malandela, people never had surnames.** A person's name would be mentioned accompanied by his or her father's. People would say: Zulu **son of** Malandela (Zulu **ka**Malandela). Shaka **son of** Senzangakhona (Shaka **ka**Senzangakhona). Ndlela **son of** Sompisi (Ndlela **ka**Sompisi). Mkabayi **daughter of** Jama (Mkabayi **ka**Jama). Nozishada **son of** Maqhoboza (Nozishada **ka**Maqhoboza). Gala **son of** Nodade (Gala **ka**Nodade). Masiphula **son of** Mamba (Masiphula **ka** Mamba) and so on. Sometimes people would mention them all saying: *Zibhebhu son of Maphitha, Maphitha son of Jama, Jama son* *of Ndaba.* In isiZulu is quite concise: **Zibhebhu kaMaphitha kaJama kaNdaba.** During those days surnames had never been heard of. In those days a person was given only one name at birth, and later on would get a nickname or more from his praises depending on how popular and prominent he would grow up to be.

## 3.2 How did our people get their surnames?

**Surnames came with white people.** Firstly it was the Missionary Schools that demanded that natives had to have surnames. The early educated natives then referred to surnames as *izibongo.* Some, especially the Xhosas used their grandfathers names. The Zulus chose a name from the list of their ancestors who were their kings or prominent leaders as their surname. Later on The Pass Law was passed by the South African Government and surnames became the prerequisite. All that compelled each and every clan in Natal to chose a name from their Clan Praises, and if consensus was reached by that particular clan, the name chosen became its surname, *isibongo.* People of clans who were separated by wars and ended up staying in different remote areas also chose their surnames from their Clan Praises. This resulted in some clans using Qwabe as a surname while others from other area using Gumede. Some chose Nxumalo while others had chosen Ndwandwe. That they all had chosen their surnames from their Clan Praises made up of names of their prominent ancestors, kept the bond and relationship between them strong. The Ngwane people, the Hlongwanes, Sangwenis and Zikhalis who got separated during the times of wars, to this day regard one another as blood relatives, brothers and sisters when meeting despite decades of separation. They are also cautious not to get into matrimony with the Mades, Hlungwanis, and Mohlakoanes. Almost all the natives in Natal used names from their Clan Praises as their surnames.

## 3.3 The list of surnames with some clan praises.

*(Only historic events or messages that are part of praises will be translated into English, not names of individuals. Secondly some praises for the same surname differ. That difference means people of that clan got separated and then praised themselves with their new leaders and events.)*

**1. Bele** Nxasane (Nxasana), Thaba, Dunjana, Sikhonza
**2. Bhengu** Ngcolosi, Ngwane-Ngwathi, Dlabazane ,
Shongololo ngabe ngiyakudla *Millipede I would like to eat you*
Ngesaba imilenzelenze. *But I'm scared of your multiple legs.*

They did not wish, literally, to eat millipedes. It is figurative. Shongololo is in fact a name of one of their leaders whom rival clans and tribes feared. The Bhengus were once loyal subjects of King Swazi of Swaziland and were once related to the Royal Ngwane family. Ngwane-Ngwathi was named after Ngwane the Great as well as his son Ngwadi. That they pronounce Ngwadi as Ngwathi verifies that their ancestors probably left Swaziland after the death of King Ndungunya who after his death was referred to as Ndvungunya. So their isiZulu Ngwathi is in fact siSwati Ngwadzi.

**3. Biyase** i) Khathini, Ziqubu, Mayela
ii) Khathini, Nsinza, Mnzanga
**4. Biyela** Ndaba, Menziwa, Wena kaGxoko,
**5. Blose** Ndelu, Shinga
**6. Bophela** Hlomuka
**7. Bukhosini** Gina, Magadlela

*(The Bukhosinis and Ginas were also loyal subjects of King Swazi.)*

**8. Buthelezi** i) Shenge, Sokalisa, Phungashe
ii) Ndabandaba
iii) Mpontshane
**9. Caluza** Mnguni waseCelebeni. *Mnguni from Celebeni.*
Mlothana, Mbozisa
**10. Cebekhulu** Linda, Ntsele
*The Lindas are related to the Ntseles.*

| | |
|---|---|
| **11. Cekwane** | Khashwa, Ndulwini<br>Gadlume mbombo wemfene.<br>*Make an assault and stop you baboon's nose.* |
| **12. Cele** | Khumbuza, Ndosi, Magaye |
| **13. Cembi** | Bhungane |
| **14. Chamane** | Wosiyane, Nzama |
| **15. Chili** | Bekwa, Mthuye |
| **16. Chiliza** | Mdunge, Ngubonduna |
| **17. Chonco** | Gambushe |
| **18. Chule** | Chule-selesele, Nxele |
| **19. Cibane** | Shongololo |
| **20. Cindi** | Mahlaba, Mashinini |
| **21. Didi** | Vibi kaWabane, Somakahle |

*The legend has it that Madekane was a son of Senzangakhona who left the land of the Zulus for Swaziland holding in contempt wars King Shaka was ever waging. In Swaziland people gave his name a Swazi accent, and thence-forth he came to be known as Madzekane. Afterwards he left Swaziland for the Cape Colony, following a tip off that Shaka was after him. Madzekane a man of peace, paradoxically had to be engaged in wars for the rest of his life. Having crossed Mzimkhulu River he was attacked by the Coloured people of Adam Kok whom he defeated, forcing some of them to flee to the Cape and others to Kokstad. Madzekane and his people proceeded to Mount Ayliff and got attacked by the Xesibe clan whom he also defeated and crossed Mzimvubu River, then moved North to Mount Frere where he had to fight the Mpondos of the Nyawuza clan whom he also conquered. The Nyawuzas fled to Lusikisiki and reported Madzekane to Faku their ruler. Madzekane left some of his people at Mount Frere and moved on with the others to Qumbu. At Qumbu he was attacked by the Xhosas whom he conquered. The Xhosas then fled and reported him to their ruler Ngqika. Madzekane then moved southwards and passed Maclear by until he reached the area which later would be known as Ngcobo. There were Xhosas there and fortunately for him they did not attack him but allowed him to live among them. The Xhosas then reported Madzekane to their ruler who also had no qualms about his stay among them. Later on Madzekane could not* *believe his eyes when he was attacked by their ruler who had been informed of his attacks on the Xhosas at Qumbu. Madzekane defeated the Xhosas but they kept on attacking him and eventually he was vanquished. Madzekane told his people and the Xhosas that he was by then very much tired of fighting. He then gave his assegai to the ruler of the Xhosas to stab him with so he could die. Peace was then reached and the people of Madzekane became the subjects of that Xhosa ruler. The headman of Madzekane was Ngcobo. That area was then named after him and it is Engcobo to this day. After Madzekane had died some of his people left Engcobo for Mount Frere. Their settlement was at Nomkholokotho. Nomkholokotho is the name of a steep rocky cliff, where their enemies were thrown. Some moved back to Mzimkhulu and others to Natal. Nowadays his descandants are the Didis who have chieftancy in Mount Frere, the Zulus who have chieftancy at Mzimkhulu, the clan of Bhekamabhaca at Nokweja, and the clan of Nyongwana at Ngwagwane near Creighton.* ***(Mr Phathabonke Gregory Mpande the descendant of Vuyisile the son of Mabhojana, the son of Sithako who was the brother to Didi, added a lot to what I had collected bit by bit about Madzekane.)***

**22. Dimba** Dukade, Fanisa, Mnguni

**23. Dindi** Sibiya

*They were once part of Sibiya clan and because of incest that resulted in pregnancy were ostracized by the Sibiyas. This happened when South Africa was ruled by the Whites hence they continued to mention Sibiya in their praises with impunity.*

**24. Dladla** Mgabadeli, Gadlela

**25. Dlamini**

| | |
|---|---|
| i) Sibalukhulu, Malandela | *These never left Zululand.* |
| ii) Sibalukhulu, Mndlovu, | |
| Magaduzela nina | *Magaduzeza you who were always* |
| Enabonel' empunzini. | *In flight like an antelope.* |

***In their flight they went as far as the Cape Province and later came back to Natal. (Read more about the Dlamini people in Chapter 1.6 page 95.)***

| | |
|---|---|
| iii) Nkosi, Mlangeni, | *(Dlamini from Swaziland.)* |
| Nina bekunene, | ***You of royal blood.*** |
| Sidlubuladledle sakaLobamba, | ***Staff snatcher of Lobamba,*** |
| Esithi sibapha sibe sibadlubulisa, | ***Who upon offering them a gift*** |

| | |
|---|---|
| | ***Snatch off from them what they have.*** |
| Siyababamba siyabadlukula. | ***Taking them for a ride.*** |
| Nina enehla luBombo | ***You who reversed as you climbed*** |
| Ngokuhlehletela | ***Down Lebombo Mountain,*** |
| Nibophele lubolo emfuntini, | ***Busy copulating.*** |
| Ndlebe zikhanya ilanga, | ***You ears that shine with sun,*** |
| Sibalukhulu, Hlubi, | ***Sibalukhulu, Hlubi*** |
| Ngwane lo muhle. | ***You graceful Ngwane.*** |

iv) Mzizi *(They usually have their faces decorated with cuts.)*
v) Hlubi *(Dlaminis who left Swaziland with Hadebe clan.)*
vi) Sijadu, Sibalukhulu
vii) Latha

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|---|---|
| **26. Dlamlenze** | Shamase, Nzima |
| **27. Dlangalala** | Galu, Nyamenja |
| **28. Dlodlo** | Mthiyane, Mtingi, Mabangi |
| **29. Dlomo** | Dinangwe, Mkhabela |
| **30. Dludla** | Cebisa, Mandondo |
| **31. Dlungwane** | Kheswa |
| **32. Dongo** | Sindane/ Nsindane, Manyathi, Thabethe, Vezi |
| **33. Dubazane** | Mwelase |
| **34. Dube** | Nzwakele, Lushozi, Mbuyazi, Khushwayo |
| **35. Duma** | Mthombeni, Mseleku, Ntenga, Lwandle |
| **36. Dunge** | Ntombela |
| **37. Duze** | Seyama |
| **38. Fakude** | Mfene, Mtolo, Msuthu |

*The Fakudes were also loyal subjects of Swazi, king of Swaziland.*

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| **39. Funeka** | Vidima, Mzila, Ncube |

*They separated themselves from the Nzimande clan as they fled after the defeat and death of Mbuyazi, son of King Mpande, at the Battle of Ndondakusuka. They travelled until they reached Nkatheni the homestead of Ngqengelele of the Buthelezi clan. They proceeded on until they had reaching Msinga where they settled. It was the Buthelezis who referred to them as Mzilankathas for their trail (mzila) went pass Nkatheni.*

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|---|---|
| **40. Gabela** | Nsele |
| **41. Gabuza** | Sono |
| **42. Gama** | Mbhokane, Manyoni, Vilakazi |
| **43. Gambu** | Memela |
| **44. Gininda** | Mamba lende, (*Long mamba.)*<br>Mavunguvungu |

*The Ginindas were also loyal subjects of King Swazi of Swaziland.*

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|---|---|
| **45. Gasa** | i) Nyawose, Mzoneli<br>ii) Msomi, Singila |
| **46. Gasela** | Gazu |
| **47. Gcabashe** | Mnguni, Gumede |
| **48. Gcumisa** | Ngwazi |
| **49. Gebashe** | Mnguni |
| **50. Goba** | Jangaza, Mcengelele, |
| Nyam' ayosiw' | *Piece of meat that is never roasted* |
| Iyaphekwa. | *But is cooked only.* |
| Mbambo | (*This Mbambo is a son of Zihlephu who is from the Ngcobo clan.)* |
| **51. Gule** | Malambule,<br>Nina baseSwazini *You from Swaziland.* |
| **52. Guma** | Ngogwana, Mangena, Siyayi |
| **53. Gumbi** | Somkhanda, Wena kaTini, Luvuno,<br>Wena owavuna abaliweyo.<br>*You who sided with the repudiated.* |

*The Gumbis were once loyal subjects of Swazi, king of Swaziland.*

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|---|---|
| **54. Gumede** | Khondlo, Phakathwayo, Qwabe, |
| **55. Gwala** | i) Mphephethwa, Nzimande<br>ii) Majiya |
| **56. Gwamanda** | Sabela, Nondaba |
| **57. Hadebe** | Bhungan' oMakhulukhulu, Mthimkhulu,<br>Ndlubu ezamil' emthondweni.<br>*Jugo-beans that sprouted from the penis.* |

***Their leader, Mthimkhulu, liked women so much that he ended up suffering from big warts that looked like jugo-beans on his penis and his clan earned this izithakazelo from other neighbouring powerful clans and tribes.*** *The Hadebes were also loyal subjects of King Swazi.*

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|---|---|
| **58. Hlabisa** | Songiya kaNgotsha, Somfula, Vilakazi |
| **59. Hlatshwayo** | i) Mhayise, Cebisa, Ngwanya |
| | ii) Mhayise, Ngele, Siyendane |
| **60. Hlela** | Madlula, Nkani, Mphumela, Kunene |
| **61. Hlengwa** | Mashasha |
| **62. Hlomuka** | Bophela, Ngidi |
| **63. Hlongwa** | i) Khuluse, Gence |
| | ii) Hlophe, Khanyisa, Shozi |
| | iii) Shozi, Gabhisa, Khawula, Yawu, Mtumaseni |

**64. Hlongwane (Hlongwana)**

*They are the descendants of Swazi the first king of Swaziland.*

i) Mntungwa*, Ngwane, Ngwadi, Sangweni, Zikhali, Masumpa kaTshani, Masengasileke, Ndukuzinobulongwe, Ndungunya
ii) Made
iii) Luhlongwane
iv) Hlungwani *(Hlongwanes who are Tsongas .)*
v) Mohlakoane *(Who are now Sothos.)*
vi) Hlangwani *(Found mostly in Gauteng.)*

**They were referred to as the Ntungwas by those who saw them, out of desperation having been defeated and fleeing the hostile area, reaping raw millet from other people's fields so as not to run on empty stomachs. Those forced by unfavourable circumstances would cook raw millet and then earn a nickname the Ntungwas from those who saw them reaping raw millet. People would then always refer to them as the Ntungwas. It was, and still is, difficult for a nickname to be stopped once known. In most cases a nickname is quickly known by almost many people.*

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| **65. Hlophe** | i) Samela, Thumbeza, Nongila |
| | ii) Mabhengu, Ndawonde, Mdebele |
| **66. Jali** | Ngcolosi, Sijongo, Phumela |

*Were also loyal subjects of Swazi the first king of Swaziland.*

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|---|---|
| **67. Jele** | Nonyanda, Vuno, Gasa |
| **68. Jili** | Vilakazi, Mphephethe |

*Were also loyal subjects of Swazi the first king of Swaziland. Jili came to the land of the Zulus paying his brother-in -law, Mpande, a visit. Jili was the son of Vikalati. A daughter of Vilakati was married to King Mpande. Jili had some gifts he had brought with him for his brother-in-law Mpande. As he was about to hand those gifts to Mpande, it was Mpande who gave Jili a gift first. Jili did not like to take that gift for he expressed that his wish was for King Mpande to receive his first. Mpande told his headman to put that gift on top of Jili's which was still in Jili's hands. Jili was then referred to as Mphephethe which means put a gift in his already full hands.*

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|---|---|
| **69. Jiyane** | Mkhathini, Magolwana |
| **70. Khambule** | Mzilankatha, Mlotshwa, Mncube |
| **71. Khanyile** | Ngwane, Sogodi,<br>Nina bakaLanga, Mthiyane |

*They are the descendants of Ngwane The Great of Swaziland. They were once blood relatives to the Hlongwanes. It has never been ascertained how they got separated from the Hlongwanes as they were once with their king Matiwane at the foot of Nkonjeni Mountain. The speculation is, after the Ngwanes of Matiwane had suffered King Shaka's defeat Khanyile could not flee with them. Probably he sought refuge with the Langa clan and later on, avoiding the Langas' massacre, a punitive measure brought upon them by Shaka, Khanyile escaped and sought refuge among the Mthiyanes, hence Mthiyane is mentioned in their Clan Praises. Khanyile Clan Praises have also this sentence; "Ukhanyile wazama," meaning Khanyile tried by all means. What is it Khanyile was busy trying to do? He was busy trying his best to survive with his people.*

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|---|---|
| **72. Khathi** | Sibiya |
| **73. Khawula** | i) Lushozi, Masimani, Dzawini, Hlongwa<br>ii) Ntshele, Hlongwa |
| **74. Kheswa** | Mnguni, Mpangazitha kaNozulu,<br>Mchumane, Mabelemade,<br>Nozulu lasa lasibekela. |

| | |
|---|---|
| | *Owner of the sky that clears and overcasts.* |
| **75. Khomo** | Zamisa, Gazu, Sibiya |
| **76. Khoza** | i) Mlilo, Sokhabase, Mkhathini<br>ii) Mlotshwa, Msuthu, Mtshingwayo |
| **77. Khubone** | Maphanga |
| **78. Khuluse** | Hlongwa, Gence |
| **79. Khumalo** | Mntungwa, Mbulazi, Donda |

*The Khumalos claim to be the descendants of Mntungwa. Yet like all other Ntungwas, the Hlongwanes and the Mvulanas, to mention just these two, the Khumalos were always fleeing because of tribal wars.*

| | |
|---|---|
| **80. Khuzwayo** | Mnguni, Qwabe, Khondlo |
| **81. Khwela** | Lufutha, Totose, Mgabhazi, Nduli |
| **82. Kubheka** | Khathide, Masoboda kaLuvuno |

*Were also loyal subjects of Swazi the first king of Swaziland.*

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|---|---|
| **83. Kunene** | i) Mntimande, Madonsela,<br>ii) Mjisa, Ndlomo,<br>Sishangu sakwaGobeni.<br>Wena kaNxaba kaMbhekani. |

*Were also loyal subjects of Swazi the first king of Swaziland.*

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|---|---|
| **84. Kwesaba** | Tholeni, Mbhamali |

*Were also loyal subjects of Swazi the first king of Swaziland.*

| | |
|---|---|
| **85. Kweyama** | Vezi, Dladla, Mgabadeli, Mphemba, Shandu, Ndabezitha |
| **86. Lamula** | Bantwini |
| **87. Langa** | Sothole, Gudukazi, Sovanisa, Sodumaza |
| **88. Lembethe** | Mnguni kaJolide, Mjoli |
| **89. Linda** | Cebekhulu |
| **90. Ludidi** | Bhungane, Mthimkhulu, Hadebe |

*Were also loyal subjects of Swazi the first king of Swaziland.*

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|---|---|
| **91. Lukhele** | Mdluli, Mhlanti |

*Were also loyal subjects of Swazi the first king of Swaziland.*

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|---|---|
| **92. Lushaba** | Mbhucwa kaNhlabathi<br>Nontandakubukwa njengesakabuli.<br>*The ever ostentatious like a pin-tailed whydah.* |

***(An old man Mr Walter Lushaba informed me.)***

**93. Lushozi** Dube

**94. Luthuli** Madlanduna, Mshibe, Donda, Mashisa,
Madlanduna ngadlansikazi balambile.
*You who feed on bulls,*
*If you feed on cows there is starvation.*

**95. Luvuno** Malembe, Cebisa, Mthiyane, Zondo

**96. Mabaso** Mntungwa, Mbulazi, Shawuke

**97. Mabika** Dinabantu, Mazalankosi

**98. Mabizela** Ndimande

**99. Mabuya** i) Mntimande, Ngwenya
ii) Guliwe, Msibi, Ndlondlo
*Were also loyal subjects of Swazi the first king of Swaziland.*

**100. Mabuza** Mshengu,
Sidwabasinelithuli. *Loin skirt full of dust.*
*Were also loyal subjects of Swazi the first king of Swaziland.*

**101. Mabuyakhulu** Ndziyema, Masaseni, Mthotshana
*Were also loyal subjects of Swazi the first king of Swaziland.*

**102. Macwele** Mbhamali, Tholeni
*Were also loyal subjects of Swazi the first king of Swaziland.*

**103. Made** Hlongwane! Ngalonde kaMaphanga,

| | |
|---|---|
| Zimb' elamil' endleleni, | *Millet bunch that grew in the path,* |
| Abedlula ngendlela balikhwebula, | *Those passing by picked it up* |
| Baze bayolibeka kwelamaNgwane. | *And placed it in the land of the Ngwane people.* |
| Zikhal' ongenazibongo. | *You are Zikhali who's without praises.* |
| Nkom' ezadl' iNgoje zayigojela. | *You are the cattle that grazed upon Ngonje area and left it bare.* |

**104. Madela** i) Lingode, Hhoyiyane,
Ngqingqingqi kaNzamela
ii) Nonkunzi, Phungashe

**105. Madide** Ndlela kaSompisi, Phikela

**106. Madlala** i) Sishi, Hlokohloko

ii) Hlokohloko, Khabaludaka,
Mmbomase eladla insimu liyililela.
*Mmbomase that gained possession*
*Of a field busy lodging complaints.*

**107. Madondo** Mnquhe, Mazilankomo,
Wena waseQhudeni.
*You from Qhudeni.*

**108. Madonsela** Kunene, Mtimande, Lubambolunye

**109. Mafuleka** Ndinisa, Mbhobho kaBikwayo,
Mzombe

*Were also loyal subjects of Swazi the first king of Swaziland.*

**110. Magubane** Nkomose, Jiyane, Ndlandla

**111. Magudulela** Donga lukaMavuso, Mshengu

*Were also loyal subjects of Swazi the first king of Swaziland.*

**112. Magoso** Hlabane, Sonane, Mbhele

**113. Magwaza** Yengwayo, Njinjinji (Njinji)

*These are the descendants of a Mhlongo woman who was impregnated by Makhedama her half brother, who was also a ruler of the Mhlongo people. Her descendants had to be disassociated with the Mhlongos and form a Magwaza clan. Gwaza means to stab. Bemoaning her fate, Mhlongo people stated that their traditional leader Makhedama had stabbed the whole clan from behind as well.*

**114. Mahaye** Nodange, Mningiza kaMpikwana

**115. Mahlaba** Komzwayo, Mpempeza, Wena kaVundisa

*Were also loyal subjects of Swazi the first king of Swaziland.*

**116. Mahlalela** Maziya

**117. Mahlangu** Nyongwana, Mabhoko

*Were also loyal subjects of Swazi the first king of Swaziland.*

**118. Mahlinza** Njinji, Nkos' enkulu, Magwaza

**119. Majiya** Nzimande, Gwala

**120. Majola** Phakade, Nontshinga, Ngqulunga

**121. Majozi** i) Mqamu, Gwanyana
ii) Nduku, Magwenyana, Mqambi,
'Samban'esamb'umgodi sangawulala.'

*'The aardvark that digs a hole and*
*never sleeps in it.' (Aardvark is South*
*African orycteropus-afer.)*

**122. Makhanya** Mnguni, Phakathwayo, Mpangazitha
**123. Makhaye** Shombela, Nyawonkulu, Deke, Ncincinci
**124. Makhathini** Xulu, Xabhashe, Donda
**125. Makhoba**
- i) Hamshe, Sengwayo, Ncwane
- ii) Joko

**126. Makhunga** Phethela
*Were also loyal subjects of Swazi the first king of Swaziland.*
**127. Malambule** Mbuyazi
*Were also loyal subjects of Swazi the first king of Swaziland.*
**128. Malaza** Nonkosi
*Were also loyal subjects of Swazi the first king of Swaziland.*
**129. Malevu** Mvimbela, Kunene, Malambule
*Were also loyal subjects of Swazi the first king of Swaziland.*
**130. Malinga** Gumakhulu, Zindela, Sigudu
*Were also loyal subjects of Swazi the first king of Swaziland.*
**131. Maluleka** Thomoyi
*Were also loyal subjects of Swazi the first king of Swaziland.*
**132. Malunga** Ndlovu
*Were also loyal subjects of Swazi the first king of Swaziland.*
**133. Mamba** Ntulini, Mavunguvungu,
'Mathwal' umlomo.'
*'The one who always pouts with rage.'*
*Were also loyal subjects of Swazi the first king of Swaziland.*
**134. Mambane** Mmema, Hlabisa, Ntekathi
**135. Manganyela** Thusi, Manyanga,
Thusi liyamenyezela
*Copper that is shining bright.*
*Were also loyal subjects of Swazi the first king of Swaziland.*
**136. Manqele** Duyaza, Maxuza, Phakathi woNkosi
**137. Manyanga** Mkhono, Ngwadi, Thusi

*Were also loyal subjects of Swazi the first king of Swaziland.*

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| **138. Manyathi** | Hlanti |
| **139. Manukuza** | i) Jobe, Mthethwa<br>ii) Gumede |
| **140. Maphalala** | Mnguni, Nyandeni, Wena wasendle |
| **141. Maphanga** | i) Gumede, Mnguni, Ginindza<br>ii) Khubone |
| **142. Maphumulo** | Mashimane, Dubandlela, Zikode, Madondakusuka, Masiyane, Zukuzela |
| **143. Masango** | Mdluli |

*Were disowned by the Sitholes after incest which resulted in pregnancy.*

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| **144. Maseko** | Ngcamane, Khubone |
| **145. Mashinini** | Cindi, Mahlaba |
| **146. Masikana** | Tiba, Majozi |
| **147. Masinga** | Mangethe, Mmbokwen' obomvu. |

*The legend is they were the Mhlongos. When King Shaka sent his impi to attack and annihilate all the Mhlongo clan in retaliation for ill-treatment he suffered as a young boy at the hands of the Mhlongos when he and his mother Nandi were staying with them. Nandi is the daughter of Bhebhe the ruler of the Langeni clan, the Mhlongos. Not all were killed there. Some escaped and fled to Mozambique. Famished as they were, they started to look for bee hives. An act of looking for bees is to* ***singa*** *in isiZulu. The Ndwandwes who had conquered people of Mozambique and became their rulers saw these people busy looking for bee hives. When these people arrived at the home of Soshangane who by then was the ruler in Mozambique, he referred to them as the Masingas and told them he called them by that name for they were seen looking for bee hives.*

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| **148. Masondo** | Nyambose, Mthethwa |

*They broke away from the Mthethwa tribe. They, on their own accord, followed the spoor of a buck and did not do what they were sent out by their king to do. Upon their return to the Mthethwa tribe, were disowned by the Mthethwas and given a new name Masondo (Spoors). They then had to leave the Mthethwa area for a far away land lest they suffer retribution for their waywardness.*

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| **149. Masuku** | Nsindeni, Nhlane, Ndwandwe |

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| **150. Mathaba** | Mcambi, Mbuyazi |
| **151. Mathabela** | Ntongandi |
| **152. Mathe** | Ncanana, Ncube, Mzilankatha |
| **153. Mathebula** | Masina, Mkholo, Mthombeni |

*Were also loyal subjects of Swazi the first king of Swaziland.*

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| **154. Mathenjwa** | Mgabadeli, Sishi,<br>Nina eningayidl' imbuzi<br>*You who do not eat goat's meat*<br>Nidinwa sisil' ukubheka phezulu.<br>*In contempt of its tail that never covers its anus.)* |
| **155. Mathibela** | Msuthu |
| **156. Mathonsi** | Shekimbuya |
| **157. Mathunjwa** | Mnisi |
| **158. Mavundla** | Mwelase, Mlife *(Molefe the Sotho.)* |
| **159. Mavuso** | Magudulela, Ludonga, Mshengu |

*Were also loyal subjects of Swazi the first king of Swaziland.*

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| **160. Mawozeni** | Khoza |
| **161. Mayise** | Nkomonye, Mvungane, |

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| Wena kaMgqogqosheli, | You born of Mgqogqosheli, |
| Umsinaza beth' uyahleka | *One who is always all smiles causing people to think he's full of mirth,* |
| Kant' akahleki akathi nsi. | *Yet within he is not the least smiling.* |

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| **162. Mayisela** | Mbonane, Jibela, Mhayise |
| **163. Mazibuko** | Nzima, Mwelase, Phuthini |
| **164. Mbambo**<br>(*Mmbammbo(pron.)* | Mahlamba/ Mageza ngobisi lwenhlunu amanzi ekhon' esigujini.<br>*You who wash yourself with milk from a vagina yet there is water in the container.* |

*Mbambo people were once Mthethwas but because of incest that resulted in pregnancy had to be served with proscription. Thenceforth they are thus praised. Most people never go far with these praises. They only say: Mageza ngobisi; You who wash yourself with milk.*

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| **165. Mbanjwa** ***(Mmba-)*** | Msamu, Dindela, Nhlashile |
| **166. Mbatha** ***(Mmba-)*** | Mthiya, Shandu kaNdaba |

**167. Mbelu** *(Mmbe-)* Sitekula, Jwaha (Jwara), Mathonsi

**168. Mbhamali** Veni, Wena waseHlahlampofu,
Wena waseTholeni

*Were also loyal subjects of Swazi the first king of Swaziland.*

**169. Mbhele** Mphemba

**170. Mbhense** Sindane,
Nyath' emnyama kaSobhalabhala.
*Black buffalo of Sobhalabhala.)*

**171. Mbili** i) Khosini
*(Mmbili)* ii) Thimula zeluke, *Sneeze and they graze,*
Bhodla zigoduke.
*Belch and they return home.*

**172. Mbokazi** Mbuyazi, Sontuli, Magembe,
*(Mmbokazi)* Ntshilikazi

**173. Mbonambi** i) Mbuyazi
*(Mmbonammbi)* *(Those at Mbonambi near Mpangeni.)*
ii) Gengwayo
(*From Ubombo and Ingwavuma areas.*)

**174. Mbongwa** Khaza, Sandisa, Mbuyisa

**175. Mbuli** Makhunga, Lindisa, Gutshwayo

**176. Mbuyisa** i) Gqagqazela, Mlotshwa
*(Mmbuyisa)* ii) Mbongwa, Sondezi

**177. Mchunu** Macingwane, Nyandayemikhonto,
Jama kaSilwane, Phakade

**178. Mcoyi** Gumede, Mnguni

**179. Mculana** Luvuno
*(Those whose surname is Luvuno are not related to the Mculanas.)*

**180. Mdakane** Bayikana, Nogalimba, Mlangatshe

**181. Mdladla** Mthiyane

**182. Mdlalose** Nyanda wephahla, Dikane, Jomela
*Were also loyal subjects of Swazi the first king of Swaziland.*

**183. Mdletshe** Ngomane, Msindazwe
*They were banished by the Mthethwas following incest.*

**184. Mdluli** Nyoka, Sikhangisa (Sikhandisa),
Bhekiswayo, Makhunga, Lukhele.

*Legend has it that the Mdlulis were the people of the Nzimande Clan. They were expected to assist Mbuyazi who was fighting against Cetshwayo. On their way to the battle field they changed their minds and passed by (bedlula) from a distance and returned to Swaziland, thereafter they were referred to as the Mdlulis.*

**185. Memela** Gambu, Msuthu

**186. Mfeka** Mnguni, Mzimela

**187. Mfuphi** Malinga, Mdladla

**188. Mgaga** Sindlondlo, Mboyisa

**189. Mgenge** Maphahla

**190. Mgobhozi** Mnguni, Qwabe

**191. Mhlanga** Khabako, Nkomkhabako, Nyamazane

*Were also loyal subjects of Swazi the first king of Swaziland.*

**192. Mhlongo** Njomane kaMgabhi, Soyengwase,

Wena owavela eLangeni. *You who came from Langeni clan. Mhlongo clan was once part of Langa clan. The Langa clan later came to be popularly known as the Ndwandwe clan. They were the first Swazi people to leave Swaziland after the death of Ndvungunya, son of Ngwadi. Ngwadi son of King Ngwane the Great of Swaziland. Legend has it that a couple in this clan committed incest. And on their own they left their home. Thereafter their whereabouts were never known. After some decades they came back home. The man being a polygamist had by then more than one wife and many children. Then people of Langeni clan called him Njomane. He is the father of the Mhlongo clan. His praises are:* ***Njomane kaMgabhi eyaduka iminyakanyaka yabuya ngowesinti, isibuya nethodlana. (Njomane son of Mgabhi who disappeared for years and came back on that one, returning accompanied by a small calf.)*** *Initially the word* ***njoma*** *meant mounting a female, copulating, hence his name was Njomane. When the natives see white people riding horses they called horses* ***izinjomane****, the mounted. The word* ***injomane*** *for a horse was never popular with our forefathers because of its connotation.*

**193. Mhlophe** Zindela, Mnyazitha,
Thumbeza kaMyeni,

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| | Nohhayi kaZihhohlo, Gendani |
| **194. Mhlungu** | Ndaba |
| **195. Miya** | Dikela, Gcwanini, Munja |
| **196. Mjoli** | i) Chili, Bekwa<br>ii) Wushwe, Hlatsi, Nonina |
| **197. Mkhasibe** | Mwandla |
| **198. Mkhatshwa** | Ndwandwe, Zwide kaLanga |
| **199. Mkhize** | Khabazela kaMavovo, Wena kaZihlandlo |
| **200. Mkhonto** | Ngwane |

*They were part of the Ngwane people who are the descendants of Zikhali who is the son of King Matiwane. Because of incest in the Zikhali clan the perpetrators were referred to as Mkhontos (mkhonto is an assegai). This incident happened during the time of White rule in South Africa hence they continued to call themselves the Ngwanes.*

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| **201. Mkhonza** | Mhlungwane, Dlabathi laseMzimkhulu |

*Were also loyal subjects of Swazi the first king of Swaziland.*

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| **202. Mkhulise** | Mthembu |
| **203. Mkhwanazi** | Shamase, Nkwaliyenkosi, Donga |

*Mkhwanazi clan also left Swaziland and settled near Mfolozi River at the place which was named after their leader Mpukunyoni who had led them from Swaziland down Ngwavuma River. He should have probably died on the way for it was Mdolomba who took them to Khayi the ruler of the Mthethwas. Khayi did not mind them settling across the Mfolozi River as they were his subjects.*

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| **204. Mlaba** | Mbondi, Dumakude, Nodlela |
| **205. Mlambo** | i) Gubhuza, |
| Mlambo kawuwelwa | *River that could not be crossed* |
| Uwelwa zinkonjane | *Is only crossed by swallows* |
| Zona zindiza phezulu. | *That fly above.* |
| | ii) Maphisa, Mabhedla, Manzi |
| **206. Mlondo** | Mgenge |
| **207. Mlotshwa** | Ntanzi, Ntumbeza, |

Nina enaphuma oSuthu. *You who came from Lesotho.*

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| **208. Mlungwana** | | Mathonsi, Mvuleni, Vilakazi |
| **209. Mncube** | | Mzilankatha, Mlotshwa, Khambule |
| **210. Mnculwane** | | Mabiza, Ntshung' ebabayo, Ndaba |

*Were also loyal subjects of Swazi the first king of Swaziland.*

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| **211. Mncwabe** | | Khathini, Mfuphenkomeni, Noyaba |
| **212. Mndaweni** | | Motaung |

*Mndaweni, is how Zulu people pronounced Motaung on their first encounter.*

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| **213. Mngadi** | | Ntusi, Madlokovu, Ngema |
| **214. Mngoma** | | Xenge, Cebisa, Mabhala |
| **215. Mngomezulu** | i) | Dlakadla, Masina, Mfiso |
| | ii) | Dlakadla, Msuthu, Lubelo |
| **216. Mnguni** | i) | Mzimela, Gumede, Khondlo |
| | ii) | Mfeka |
| | iii) | Myeni |
| | iv) | Fohla, Nongalo, Jiji, Shlakothi, Khoya |
| **217. Mngwengwe** | | Mhlambo, Zitha |

*They were once the Zondis. Because of incest, they had to be exiled and be called the Mngwengwes. Isigwegwe means a crooked one.*

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| **218. Mnikathi** | | Khaphela |
| **219. Mnqayi** | | Linda |
| **220. Mntaka** | | Nyawuza, Hlambangobubende, Faku |
| **221. Mntambo** | | Kweyama, Ntethe, Vezi |
| **222. Mnyandu** | i) | Gedeza, Nongalaza, Mpangazitha |
| | ii) | Bhudleni, Kunene |
| **223. Mnyezima** | | Mkhonkosi, Kubheka, Mmbonahle, |

*Were also loyal subjects of Swazi the first king of Swaziland.*

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| **224. Mpanza** | | Thabekhulu, Mavundla, Siwela |
| **225. Mpofu** | | Nondabela, Lawu |
| **226. Mpontshane** | | Buthelezi |
| **227. Mpulo** | | Nomanzi, Geleza |

**228. Mpungose** Khuba, Gawozi, Khuzwayo
**229. Mpunzana** Mavundla, Myeni
**230. Mqadi** Mbuyiswa, Vete, Ndosi
**231. Msane** Lombo, Ntetha, Kunene
**232. Msezane** Mashoba, Vezi
**233. Msibi** Ndlondlo, Ngonyama,
Mabuya bengabuyi.
*The one who survives and comes back when others fail to.*
**234. Msimang** Nonkosi, Thabizolo, Muthwa
*(The Msimangs arrived in the land of the Zulus being Sothos. Initially they were people of the Muthwa clan, the San people.)*
**235. Msomi** Phingoshe, Nomndayi, Magininda
**236. Msweli** Mbuyazi, Nxele, Seme
**237. Mthabela** Chibi, Mlotshwa, Jojo
**238. Mthalane** Weza, Fuzula
**239. Mthembu**
  i) Mnisi wemvula,
  *(Rain maker.)*
  Ndina owadina abaThembu.
  *Vexation that vexed the Thembus.*
  Ngoza
  Wena waseQhudeni.
  *You from Qhudeni.*
  ii) Mvelase owavel' enyandeni,
  *Mvelase who emerged from the bundle of firewood.*
  iii) Mkhulise
  iv) Tembe, Mlawu
**240. Mthethwa** Nyambose, Nkonyaneyenkosi
**241. Mthimkhulu** Bhungane, Hadebe
*Were also loyal subjects of Swazi the first king of Swaziland.*
**242. Mthiyane**
  i) Sokhulu, Sikhangani,
  ii) Songatshaza, Ndlazi
  iii) Mavundla

**243. Mthombeni** Duma, Lwandle, Magagula,
*Were also loyal subjects of Swazi the first king of Swaziland.*
**244. Mtolo** Dlangamandla
**245. Mtshali** Hlabangani, Mantshinga, Nselenduna
Magalel' agase njengengonyama.
*Inexorable assailant like a lion.*
**246. Muthwa** Msweli
**247. Mvemve** Magasela
**248. Mvubu** Joyisa
**249. Mvula** Duma
**250. Mvuyana** Ndosi
**251. Mweli** Malandela
**252. Myende** Vathisa, Dindi
**253. Myeni**

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| i) Mdolomba kaDuma, | *Mdolomba son of Duma,* |
| Kuduma yena kwaduma | *Having acquired fame* |
| Izimbambo zamadoda. | *He turned rib cages of men* |
| | *Into drums with fear.* |
| Mnguni waseNingizimu. | *Mnguni from the South,* |
| Wen' owabalekel' insingizi. | *You who were chased* by a hornbill. |
| Wena owawel' umful' ugcwele. | *And crossed an overflowing river.* |
| Wawela iMfolozi neMfolozana. | *Crossing both Mfolozi and Mfolozana.* |
| Phambaphamba kaDududu. | *Phambaphamba son of Dududu.* |

ii) Silwane, Mnguni waseNingizimu
**254. Myeza** i) Dimbane, Mzukwase, Jozane
ii) Ndengezi, Mzukwase, Mndimdwane
**255. Mzila** Mawewe, Nyambane
**256. Mzileni** Nyawose, Khoza,
Mconga ongadliwa zinyoni. *Mconga who is not eaten by birds.*
*(Mconga was condemned to death and was thrown over a rocky precipice. He laid there dead, red with blood from his injuries yet vultures never devoured his flesh. His clan then got these praises.)*
**257. Mzimela** Mnguni, Mfeka, Njingila
**258. Mzizi** Dlamini

**259. Mzobe** Dlangamandla, Jojwane, Walawala
**260. Mzolo** Dlangamandla
**261. Mzotho** Zikalala, Macele
**262. Ncobeni** Sosibo, Thabethe, Ngwane
*Were also loyal subjects of Swazi the first king of Swaziland.*
**263. Ndaba** Mhlungu, Mthiyane
**264. Ndabandaba** Ndaba, Mvulane, Buthelezi.
**265. Ndebele** Mazayankosi
**266. Ndima** i) Lembede
ii) Myaka, Mlotshwa, Mthanti
**267. Ndimande** Gcwensa, Bayeni, Mabizela
**268. Ndlangamandla** Mntungwa, Nkosi, Mawandla
**269. Ndlazi/ Dlazi** Shiyamahle, *Leave pretty ones behind,*
Wena owashiya bedla inyoni kaLokothwayo.
*You who left them eating Lokothwayo's bird.*
Ncem'ende engamel' iziziba.
*Tall weaving grass which dominates rivers.*
***(These are not the names of their leaders and heroes but a poem. They are not the Nguni people. They are the clan that became Ngunis.)***
**270. Ndlela** i) Bayeni
ii) Madide kaNdlela, Zikode kaNqaba
**271. Ndlovu** i) Gatsheni,
Boyabenyathi buyasongwa buyasombuluka
*Hairs of a buffalo that could not be tied into a knot.*
ii) Nhlozi (*From Ubombo/ Ingwavuma areas.*)
iii) Nhlofu *(From Lesotho.)*
*(The Ndlovu people are the descendants of the San people who became Nguni people. Some of them reached Natal being seSotho speakers. )*
**272. Nduli** Mgabhazi, Khwela
**273. Ndwalane** Chiliza, Mdunge, Khathi
*(Oral tradition states that they are from the Shabalala Clan.)*
**274. Nene** Sithenjwa, Ntusi, Madlokovu
**275. Ngcobo** i) Fuz' afulele *He who removes grass from roof a roof and thatch it again.*

ii) Nyuswa, Mapholoba
iii) Ngongoma
iv) Nina basemaQadini
*(You from the Qadinis.)*
v) Nina baseMangangeni
*(You from Mangangeni.)*
vi) Shangase
vii) Hlabisa

**276. Ngema** Mngadi, Ntusi, Madlokovu
**277. Ngiba** Mlungwana, Zikhungwini
**278. Ngidi** Hlomuka, Busani kaLudloko, Bophela
**279. Ngobese** Delwa, Mthinti, Mqungebe
**280. Ngongoma** Vumezitha, Ngcobo
**281. Ngqulunga** Yeyeza, Majola
**282. Ngubane** Mbomvu, Somashi, Nomafu
**283. Ngubeni** Nkomo, Mtungwa, Msuthu
**284. Ngubo** Magubhuzela, Nina bakaNgxabi
**285. Ngwekazi** Nzimande, Mgabhi kaBusi, Mhlanga
*Were also loyal subjects of Swazi the first king of Swaziland.*
**286. Ngwenya** Mntimande, Mabuya
*Were also loyal subjects of Swazi the first king of Swaziland.*
**287. Nhlapho** Sigegede, Luvuno
*Were also loyal subjects of Swazi the first king of Swaziland.*
**288. Nhleko** i) Mgilija, Nyanganduna, Nombili
ii) Nyanganduna, Malinga, Mgilitsha
*Were also loyal subjects of Swazi the first king of Swaziland.*
**289. Nhlengethwa** Mahlasela, Thumbela, Gocweni
*Were also loyal subjects of Swazi the first king of Swaziland.*
**290. Nhlenyama** Bhodoza, Magezangobisi, Magqamakazi
*Were also loyal subjects of Swazi the first king of Swaziland.*
**291. Nhlozi** Ndlovu
**292. Nhlumayo** Xesibe, Gcuma, Jojo, Nxele
**293. Njapha** Sodubo

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| **294. Njilo** | i) | Maphanga, Dubandlela |
| | ii) | Fayisa, Mndlovu |
| **295. Njoko** | | Phangisa, Nqamane, Noyila kaNtsele |
| **296. Njokweni** | | Njokwe |
| **297. Nkabinde** | | Mchusi, Mphondle, Mafuya |
| **298. Nkabini** | | Mlotshwa, Thintani |
| **299. Nkala** | | Mlotshwa, Maphepha, Sitsh’ esihle |
| **300. Nkanini** | | Luvuno, Khanyile, Zwane |
| **301. Nkomo** | | Khathini, Nongalo, Mlotshwa |

*Other Nkomos claim that their forefathers were assisting Soshangane, son of Zwide of the Ndwandwe clan, in his fight against Shaka. Soshangane was defeated and fled to Mozambique together with Nkomo and his people. As time went on, Nkomo people returned to South Africa.*

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| **302. Nkomzwayo** | | Mashishiwane, Mkhombe, Mlotshwa |
| **303. Nkosi** | i) | Dlangamandla, Siwela, Mtungwa, |
| | ii) | Dlamini, Nyamenja, Kunene |
| | iii) | Mavuso, Lulaka, Ngwane |
| **304. Nkwanyana** | | Zikode, Mavundla, Makhanda kaLanga, |

*Were also loyal subjects of Swazi the first king of Swaziland.*

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| **305. Nsele** | | Ntsele kaLindamkhonto,<br>Zwane kaMangethe |

*(The Nseles were always liegemen under the Ngwanes of Matiwane.)*

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| **306. Nsibande** | | Mdlanyoka, Goje |

*Were also loyal subjects of Swazi the first king of Swaziland.*

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| **307. Nsibanyoni** | | Malambule |

*Were also loyal subjects of Swazi the first king of Swaziland.*

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| **308. Ntanzi** | | Fakazi, Dlozi, Nomathiya, Mqonqo kaNgalo. |
| **309. Ntenga** | | Duma |
| **310. Ntimbane** | | Mphephethwa, Gwala |
| **311. Ntombela** | i) | Mahlobo, Mpangazitha |
| | ii) | Mpangazitha, Mageba, Zulu |
| **312**. **Ntshalintshali** | | Somopho, Wena kaGogwana, Dulazi |
| **313. Ntshangase** | | Mgazi, Sobethu, Ntopho |
| **314. Ntshingila** | | Dlabane |

**315. Ntshiza** Mtolo, Ndlangamandla, Ngwenya

*Were also loyal subjects of Swazi the first king of Swaziland.*

**316. Ntuli** Sompisi, Mphemba, Mbhele

**317. Nxasana** *(-ne)* Bele, Thaba, Voyika

**318. Nxumalo** i) Zwide kaLanga, Mkhatshwa, Ndwandwe
ii) Mabaso, Zwide, Ndwandwe

**319. Nyandeni** Gasela, Khukhuza, Mashobana

**320. Nyathi** Mahlobo, Ndebeni

*(They are not related to the Ntombelas as well as the Mbenses.)*

**321. Nyawo** Dumakude, Mlaba

*Were also loyal subjects of Swazi the first king of Swaziland.*

**322. Nyembe** Sikhandisa, Bhijela, Ncamane

**323. Nyembezi** Mkhwanazi

*(Nyembezi was neither their king nor their hero but their great-grand-father. The Nyembezis are the Mkhwanazis who, after their family had stayed in the Cape Colony for some decades, adopted the way Xhosa people name their families, hence Nyembezi is their surname.)*

**324. Nyide** Ndabase, Mahulube

**325. Nyoka** Dladlama, Mbebezengqama *(Mmbebe-),*
Mdluli, Nzimande

*(Mbebezengqama is euphemistic for Ndebezengqama. Ndebezengqama is a real name of their ancestor. When translated into English is Ram's lips.)*

**326. Nzama** Wosiyane, Chamane, Zukula

**327. Nzimande** Gwala, Mphephethwa

*Oral tradition says, Nzimande son of Vilakati came to the land of the Zulus following his brother Jili who had left Swaziland to pay Mpande his brother-in-law a visit. He too, like his brother Jili, ended up staying among the Zulus and not the least willing to go back home in Swaziland. During the Ndondakusuka battle between Mbuyazi - who was King Mpande's favourite - and Cetshwayo, Nzimande and his brother Jili assisted Mbuyazi to please their brother-in law, Mpande. Mbuyazi impi was defeated at Ndondakusuka. Mbuyazi and some of his brothers were* *also killed there. Nzimande and Jili together with their people had to flee the land of the Zulus and head towards Cape Province. Jili was carried by men for he had sustained an injury. An assegai was stuck in his belly. They got into the thick bush and Nzimande who was handy at mixing herbs treated him, then the assegai was pulled out. Before treating Jili, Nzimande started by mixing herbal concoction which he blew in the air in order for Cetshwayo's impi that was in hot pursuit to go lethargic and return home. And Cetshwayo impi stopped and returned home. People then called Nzimande Mphephethwa after his blown concoction.*

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| **328. Nzuza** | | Mshazi, Maqhoboza, Ntombela |
| **329. Phakathi** | i) | Juqula, Sigagu, Sambane |
| | ii) | Nzima, Nkomzwayo |
| | iii) | Makhubula, Nyathikazi, Mpangazitha |
| | iv) | Nyandeni, Mashobane, Nkondlwane |
| **330. Phoseka** | | Mashaba, Mndondwana |
| **331. Phoswa** | | Gengeshe, Gemase, Chwensi |
| **332. Phungula** | | Mdlovu *(They were dissenters from Dlamini clan.)* |
| **333. Qwabe** | | Gumede, Mnguni, Khondlo, |
| **334. Sabela** | | Gwamanda |
| **335. Sangweni** | | Hlongwane, Ngwane, Masumpa |

*(The Sangwenizis are the descendants of King Swazi of Swazi.)*

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| **336. Seme** | | Msweli, Wena kaNanaboselesele |
| **337. Seyama** | | Duze |
| **338. Shabalala** | | Mshengu, Ludonga lukaMavuso |

*Were also loyal subjects of Swazi the first king of Swaziland.*

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| **339. Shabangu** | i) | Gama, Dlangamandla, Sothole |
| | ii) | Mbhele, Ntshondo, Ndlangamandla |

*(Were also loyal subjects of Swazi the first king of Swaziland.*

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| **340. Shangase** | | Shuku, Vumezitha |
| **341. Shange** | | Dumakude, Mdima, Mdelanto |
| **342. Shelembe** | | Khabahle, Ngcamu, Mlotshwa |
| **343. Shazi** | | Zindela, Sotoyi, Cebekhulu |
| **344. Shezi** | | Dlaba, Sgananda |
| **345. Shoba** | i) | Mpikela, Mathumba, Ntshonondo |

ii) Mjakada, Mbanzeni

*Were also loyal subjects of Swazi the first king of Swaziland.*

**346. Shongwe** Mntimande, Ngwenya

Lubambo lunye zingaba mbili *You with one rib had they been two*
Weta nonina. *You would have come with your mother.*

***(This SiSwati is highly figurative I could not find the real meaning to it.)***

*Were also loyal subjects of Swazi the first king of Swaziland.*

**347. Shozi** i) Mnganga, Mthiya, Hlongwa
ii) Mntungwa

**348. Sibankulu** Shandu, Mthiya, Wena kaSontshikazi

**349. Sibisi** Mahlase, Mlom' ubomvu, Mncube

**350. Sibiya** i) Gumede, Sotobe, Ndaba komkhulu
ii) Guma, Mlalaphansi

**351. Sihlongonyane** Mhlophe, Ndonda, Maphose

*Were also loyal subjects of Swazi the first king of Swaziland.*

**352. Sikhakhane** Mathula, Mboma, Mqhele

*The Skhakhanes came from Malawi on invitation to do their job as traditional healers in the land of the Zulu people. It would have been a Zulu sangoma who might have foreseen that those who could heal those who were ailing, at that point in time, would only be found in Malawi. They might have arrived in the land of the Zulu people in the days of Jama. In the days of King Shaka they did a lot of work among the Zulu people as well as among the Zulu Royal family. They wore what looked like skirts,* ***izikhakha,*** *which even King Shaka himself preferred to wear to a piece of ibheshu that all men wore during those years which would hang over their backsides with izinjobo dangling covering their front.*

**353. Simelane** Mpembe, Magutshwa kaLokothwayo

*Were also loyal subjects of Swazi the first king of Swaziland.*

**354. Sishi** Mathenjwa, Nzimase

**355. Sithole** Mondise, Jobe kaMatshana, Mthiyane

**356. Siyaya** Sadlasadla, Mnguni wena waseBuhleni

**357. S'khosana** i) Somboni, Msamkhulu, Ncama
*(Sikhosana)* ii) Musi, Mhlanga kaLindamkhonto

*Were also loyal subjects of Swazi the first king of Swaziland.*

**358. Sokhela** Mshazi, Dlomolentanyeni, Nzuza
**359. Soni** Welase, Mkhont'esiswini
**360. Sosibo** Gema, Mshingila, Ncobeni, Thabethe
**361. Tembe** Mlawu waTshenga,

| | |
|---|---|
| Ngolanyama | *Lion.* |
| Kham' ungati. | *Fast and never eat.* |
| Nyomfi wandawu | *An anus of a lion (Ndawu their ruler.)* |
| Abaklomeli | *Is never looked at,* |
| Klomel' abahloti. | *Is looked at by the eminent only.* |

***Thonga language has been underline. Tembe people of KwaZulu-Natal are now Zulu speakers.***

**362. Tenza** Mkhontobomvu, Bungela, Hlanjwa
**363. Thabethe**
i) Mtheku, Mchukama, Klubhuklubhu.
ii) Gema , Sosibo, Mangethe
iii) Mawandla, Mkhololo onsundu
iv) Mvulana, Mntungwa*

*The Mvulanas were also forced by wars to flee their land so they reaped millet from their fields which was still raw so as to prepare food for their children thus earning for themselves the name Mntungwas. (The Thabethes were also loyal subjects of Swazi, king of Swaziland.)*

**364. Thango** Mkhondolo
**365. Themba** Ndaba
**366. Thembela** Gcaba, Shingili, Mtoto
**367. Thobela** Khabela, Majaha, Ngwan' elimhlophe

*Were also loyal subjects of Swazi the first king of Swaziland.*

**368. Thusi** Mamfene
**369. Thwala** Mnyamande, Malandisa

*Were also loyal subjects of Swazi the first king of Swaziland.*

**370. Vezi** Mnembe, Kweyama
**371. Vilakazi** Binda, Wena waseNgwede naseNgovuma

*Vilakati whose two sons Jili and Nzimande had left Swaziland for the land of the Zulus followed them and stayed among the Zulu people as well. The Zulus called him Vilakazi. Those who later used his name as their surname opted for isiZulu version of it and are Vilakazis.*

**372. Vilane** Mkhulandle, Ndomu, Lakhothe
**373. Vundla** Gigaba
**374. Wanda** Mphankomo, Mathetha
**375. Wela** Gumede, Phakathwayo
**376. Xaba** Nonkosi, Malakubusa, Shwabede

*Were also loyal subjects of Swazi the first king of Swaziland.*

**377. Xesibe** Chule, Nxele
**378. Xhoba** Zwane, Zikode

*Were also loyal subjects of Swazi the first king of Swaziland.*

**379. Ximba** Mlaba
**380. Xulu** i) Xabhashe, Donda, Makhathini
ii) Gxabhashe, Sonkophe, Jiba
**381. Yengwa** Gwamanda, Sonomo
**382. Yeni** Shibase, Zondzi, Msushwana

*(Their Clan Praises mention their fathers not heroes and kings.)*

**383. Zaca** Msenti, Solwa, Malimela (Nzaca/ Jaca)
**384. Zakwe** Cebisa, Mdlolo
**385. Zama** Zukula, Chemane, Dingila kaNobhoco
**386. Zibani** Donda
**387. Zibula** Fakazi, Magonisa, Ebusweni omngca!

*The Zibula clan is from Ndlovu clan. Legend is, a daughter of a Ndlovu clan ruler was involved in incest and got pregnant. Because she was a princess and very much popular, after giving birth, people only said "Izibulile inkosazana." "The princess has given birth to her first born." Nevertheless she had to leave the Ndlovus and start her new clan the Zibulas.*

**388. Zikalala** Khuzeni, Khuba, Mabhengeza
**389. Zikhali** Ngwane, Hlongwane, Mgongobala

*Zikhalis are descendants of Swazi the first king of Swaziland.*

**390. Zimu** Mbotho, Ntuswa (Ntusi), Sikela
**391. Ziqubu** Ngonyama, Kunene

*Were also loyal subjects of Swazi the first king of Swaziland.*

**392. Zitha** Nkumane

**393. Zondi** i) Nondaba, Luqa, Gagashe, Mancinza.
ii) Nogwaja, Vundla

**394. Zondo** Mthiyane, Ndaba, Sokotshane

**395. Zulu** Zulu, Malandela, Nina bakaPhunga noMageba, Nina bakaMjokwane kaNdaba.

**396. Zuma** i) Nxamalala, Lugaju, Matomela
ii) Msholozi

*(**Msholozi** was accidentally left behind by his parents as they fled wars. He was later found by the people of the Zuma clan and taken to their king. Their king received him and asked him his name. The boy said he was Msholozi. The king allowed the boy to stay in his homestead and herd his goats and later on his cattle. Msholozi grew up to be a very much handsome young man who was good at dancing and fighting which turned him into the darling of all the Zuma clan that reciprocated by treated him in all respects as if he really was the son of their king.*

*Things got sour when Msholozi, under the influence of his supporters wanted to rule the Zuma people. When Msholozi and his supporters were brought to the tribal council for questioning, his supporters turned against him. Zuma people then praised Msholozi thus: "UMsholozi owadliwa yizinja zakhe zamqeda. Msholozi who was eaten up by his own dogs." The ruler of the Zuma people kind hearted as he ever was, and loving Msholozi as his own son, allowed him to leave his land. Msholozi together with some of his followers left for a far away land where Msholozi became their ruler. As time went on and those who hated Msholozi among the Zuma people had died, new bonds developed between Zuma and Msholozi people. Msholozi people referred to themselves as Zuma Nxamalalas. Some Zuma people, especially the elders, do not like to be referred to as Msholozis. Nevertheless the youngsters especially those ignorant of their history are not the least bothered if referred to as Msholozis.)*

**397. Zungu** Manzini, Gwabini,
Nyama kayishi isha ngababhebhezeli!
*Meat that never burns, burns only when fire has been made fierce.*

**398. Zwane** Mangethe, Mthanti, Ntshosho, Mafu
*They were also loyal subjects of Swazi, the first king of Swaziland.*

# 4. ZULU TRADITIONAL CULTURAL CUSTOMS: (AMASIKO AKWAZULU)

Nowadays some African people think traditional cultural customs *(amasiko) have* only to do with the ancestral spirits. Others confuse *amasiko* with religion *(inkolo)*. They claim the two to be one and the same. But the way with which our Nguni forefathers followed them, shows categorically clear that *amasiko* are not the least one and the same thing as religion. Religion *(inkolo)* has to do with belief and worship of the gods. On the other hand *amasiko* are purely the African people's way of life. Let us define tradition, culture and custom as English speakers understand them to mean.

a) **Tradition:** beliefs and customs that are passed on from one generation to the other.
b) **Culture:** has to do with inherited ideas, knowledge, values as well as artistic social pursuits commonly shared by a clan, a tribe or a nation of a particular place, land or country.
c) **Custom:** is a usual or habitual practice as well as typical mode of behaviour.

In isiZulu tradition, culture and custom are collectively called *isiko*(singular) and *amasiko* (plural).

As in almost all Nguni tribes *amasiko* neither have a priest nor a preacher for they are in no way a religion. *Amasiko* in the days of our forefathers were followed by each and every member of a clan, a tribe or a nation. *Amasiko* would then cause all people of a particular clan or tribe to behave in a particular manner at all times. Such behaviour would be nurtured to young children at a very young age. As time went on, *amasiko* would become part of their life and be performed spontaneously by them as if congenital. All deeds and actions of our forefathers followed *amasiko.* The way people greeted each other, talked to one another, did courtship and the way they did stick fighting; the way a person had to enter somebody's home; the way a person had to behave towards the young, grownups and strangers; the way food had to be prepared and eaten; the way people danced and so on and so forth; had all to be done according to the dictates of *amasiko.* Nothing would be done by any member of a clan, tribe or nation; no matter where he or she might be; out of the ambit of *amasiko*. *Amasiko* were not acknowledged only on specific times of the year, they were in a true sense of it, the way of life our people had to lead from birth to death.

## 4.1 Traditional Cultural Customs Specifically for Children.

**a)** Children, young women and young men had not to stare adults in the eye when talking to them or meeting them. The mystery of eye contact was fully understood by our forefathers. They knew that if people especially of opposite sex looked each other in the eye, undesirable lasciviousness outcomes might result. Children looking adults in the eye would become uncouth and impudent and would never take an advice from any one without first raising arguments of some sort in an effort to render the advisor stupid.

**b)** All children had to honour all the grownups of the land. Hence children would gladly give way to elders they had to share a path with. If an adult was heavily laden children would delight in helping her by carrying some of what she carried and would accompany her until she reached her home if they had enough time to do so.

**c)** Children, teenagers, maids, young men and newlyweds would not at any time be found drunk. Children were never allowed to drink beer. Teenagers, maids, young men and newlyweds would drink beer but only to quench thirst. They would also drink beer when serving other people with it. *Isiko* dictates even to this day, that one bringing others a pot (*ukhamba)* of beer has to take a first sip from it then hand it over to those being served.

**d)** A knotted herb would be inserted into the anus of a child of about three to five years and then quickly spun this way and that until the mouth of the anus had ruptured letting out blood. This *isiko* was called *ukuphehla.* It was believed that *ukuphehla* would cause children of our land not to engage themselves in unrestrained promiscuous behaviour for they would not have lust. It might have worked because almost all native girls during those years had their virginity preserved until the wedding day.

**e)** Concerning twins, one of them had to be killed. A woman had to breastfeed one child only not two, *isiko* dictated. The wisdom of this *isiko* was seen during the times of war. It became much easier for a mother to carry one child on her back when her tribe had to flee and no child had to be left alone wailing and unattended when others fled.

## 4.2 Traditional Cultural Customs For All People In General.

**i)** All people had to give respect to the aged. Honouring the aged would lighten up ones way and shower one with luck. It was customary for all people to care and protect the young ones, the feeble grown-ups and the entire aged in general as well as the sick. The adults had a right to correct the wrong doers wherever and whenever they misbehaved. If a wrong doer persisted and threatened peace and harmony of the land, he would then be reported to an *induna (headman)* who would try all he could to help the wrong doer stop his nuisance. If the wrong doer stopped, he had then to publicly apologize to those he had wronged and to the clan or tribe as a whole. After that without fail he had to turn over a new leaf. If what he had done was extremely offensive, he would have to cleanse the land of his bad behaviour by giving out a cow to be slaughtered, and then the cleansing ceremony would be held. If he persisted with his wrong doing he would be sent to the national assembly. The king might either banish him from his land or have him executed. The message sent was clear: "An incorrigible person could not be tolerated." *(Our ancestors never spoke of blessings. Blessings and* *curses came to our land with Christianity.)* *Isiko* also allowed for an incorrigible wayward person to be severely beaten. Sometimes that person would be beaten to death. *Isiko* protected the disciplinarian from blame or any form of accusation. The dead would then be buried like a dog since he or she had died corrupt.

*White people arrived and made it a criminal offence to kill a person no matter how many people he might have killed himself. The one who kills that murderer in retaliation, has to be charged with murder, his case has to be tried then a verdict, says the white people's criminal law. This law brought an end to beatings meted out to the insolent. It also brought to an end retaliation from family members and communities of a murdered person. It is pitiable to mention that that white people's law has increased waywardness and victims of crime among people of our country.*

**ii)** The adults who wished to enter somebody's home had first to report their presence at the gate of that particular home by singing praise songs for the clan of the family of that home. If they do not know the clan praises they had just to say loudly: *"Sikhulekile ekhaya!"* Freely translated it says: "We salute you at this home."

## 4.3 Traditional Cultural Custom For Courtship and Weddings.

**a) This custom dictated that young women could not just fall in love with anyone at any time.** They would be advised by their leaders *(indunas*) who to fall in love with and when. Falling in love in the olden days was not just a game. It was a serious business towards family building. The man had to be trustworthy, brave, and of good character. He ought also to be from a respectable family. This *isiko* aimed at promoting the uprightness of behaviour among all the young men in the land as well as a sense of ever improving standard of life among the families of the land. All young men in the land wanted to earn fame, love and respect from their communities as well as from the people of their land at large. Their main aim was to serve their king and the people of their land. The young man or any man of virtue was chosen more than once by leaders of young women and recommended to a young woman he wished to marry. In those days polygamy was not scoffed at. Polygamy helped a lot in making women rest assured that they would all get husbands who would love, honour and respect them.

**b) Married men took special medication that made them potent enough to satisfy all their women regardless of how big their number might have been.** That medicine was so effective in such a way that if a man had only one wife, his wife would pester him to take a second one. If he had two wives they would pester him to take a third and a fourth one. So it would carry on like that. His wife or wives would go a step further and start proposing love among the young women on behalf of their man, coercing them to join them in their man’s family.

**c) Wives of a polygamist had respect for one another.** The polygamist had no woman among all his wives who would be his favourite. He loved all women equally. Nevertheless he would keep company for some time with the one recently married. Not that he loved her more but that he wanted her to feel loved and making her to forget her home and feel the warmth and all the affection she might still be craving for in her new family as a newlywed.

**d) Women were not wedded for their facial beauty.** Facial appearance was a trivial matter in Zulu traditional cultural customs. Honesty and sturdiness was a priority in young women. Sturdiness so that she could be able to give birth to robust children who in turn would become vigorous warriors if they were males and also be robust resolute wives if they were females.

**e) An unmarried woman of any age who had given birth had to marry an old man or a man who was already married.** Young men as well as unmarried men would never propose love to such a woman.

**f) Isiko allowed for wedding gifts;** *(Ilobolo; not lobola. Lobola is a verb in Zulu language. Ilobolo is a noun.);* to be in any form. They could be baskets *(amaqoma)* of jugo beans or millet. They could be a number of pumpkins. They could be a cow or two or more depending on the number of cattle a man giving out such a kind of lobolo could afford. The aim was not to enrich the in-laws but was to create good, healthy and lasting relationship between the two families. *(It was Sir Theophilus Shepstone who imposed upon the Zulu people a fixed lobolo of eleven head of cattle thus changing what had been a show of appreciation and love to some form of barter. Ever since lobolo was fixed by the White government no one has to do otherwise. Those with daughters were the most ecstatic and those with boys ever since encounter challenges when it comes to lobolo.)*

**g) There was no divorce.** Married people could not be separated by some divorce orders. Once people were united in marriage, traditional cultural customs never allowed for a divorce. Even the ancestral spirits would not allow for such to happen. There is no word for such a deed even in the Zulu language list of vocabulary to this day. A borrowed word *"idivosi"* is commonly used or the other word which refers to all types of separation which is *"isehlukaniso"*. Nowadays, if a married couple is no longer in love a court of law has to sanction their divorce *(isehlukaniso or idivosi).* Married men had to take in or apply a special herbal mixture as an enema so as to be able to satisfy carnally almost all the women they had in their polygamous families. No woman had ever lodged a complaint for not being taken care of. Men demanded sexual intercourse so much that wives had to go out in search of new brides for their men in order for them to have a break. The satisfaction women enjoyed from their men was a unifying component among all his wives. Hence they loved one another as sisters.

**It was only after the conversion of most natives to Christianity that polygamy started to fail.** Christianity sneered upon it and condemned it as a sin of some sort. Later on things started to favour Christians when men who continued with polygamy became lazy to give themselves necessary treatment due to stupidity or lack of knowledge for herbs to be mixed. Christianity had made it seem like sinning if one goes about digging for roots, cutting some barks or picking some leaves of plants to prepare homemade herbal mixture for ailments. They preached that hospitals and clinics had medicines specially prepared for Christians. Hence missionaries had built hospitals for them. Some Christians to this day get offended if someone suggests that homemade herbs have to be used. The irony is, such Christians continue to drink tea and to eat vegetables and all other herbs and roots used in cooking. It is also paradoxical that almost all medicines found in hospitals are a mixture of most herbs and plant roots our ancestors and other ancient people the world over used long time ago.

In the olden days men would freely share ideas on how to make the most potent mixture for libido. Wedding *(umendo)* in a Zulu traditional cultural custom meant a long journey of no return. That was why a twin, following the then custom, would be said to have taken a long way of no return after an old woman in the family had put him or her to eternal sleep. As a custom if a woman had given birth to twins one of them had to be killed. After killing that baby, an old woman who had performed that duty would return and report that the baby had taken a long journey *(lendile)*. No one mourned the death of that twin only a cleansing ceremony was performed.

**h) If there was a dispute between a wife and her husband, the wife would be taken back to her family so as to receive counseling from her parents and her elders.** Her husband would also be counseled by his parents and his elders as well. The custom had it that once *lobolo* had been given out to the in-laws it could never be returned again. Once the relationship between two families had been created through marriage, it could never be broken or terminated whatever the case might be.

**i) In our traditional cultural custom the husband would rate his in-laws highly, and hold them in the highest esteem.** The same thing would happen with the in-laws. They would have the strongest love and respect for their son-in-law and his family in such a way that if their daughter happened to die young, they would ask her husband to choose any young woman he would love among her sisters to replace her. That son-in-law would not be allowed to give them any *lobolo* for that woman. This elucidates that lobolo was not a priority. Only a big feast would be held. This ensured the continuity of the bond between the two families. That is why even to this day a man's children refer to their mother's sister as their younger mother *(if she is younger than their mother)* and older mother *(if she is older than their mother).* The implication is, if our mother would die; you, her sister; would take her place as a wife to our father and mother to us, her children. If that would really happen their father would take one of her sisters who in turn would love her sister's children as if were biologically hers. If a husband dies young, his wife would be taken by one of his brothers. That is why again children would refer to their father's brothers as their fathers too. They would call them father so and so, calling them by their names or call them by to their ages, saying elder father or younger father.

**j) If a man fired blanks** and his wife could not bear children, the African traditional cultural custom had an answer to it. A *nyanga* would be consulted to give medication to both, man and his wife. If the results remained negative, the wife would be summoned by the elderly women of that family and the man would never be told that the results were negative. That particular woman would be made to swear by the ancestors of that family and by her maiden ancestors not to tell what would happen to her to anyone. She would have to keep that secret forever. The aim was to build a man's family, giving him a chance, desired by all, to have children who, if were males, would look after his cattle and goats, and also defend his homestead against enemy attacks. If were females would help with domestic chores, collect firewood from the forests as well as water from the rivers and fountains. They would cut down grass for thatching homestead's huts. Eventually they would expand their family relatives when they get married.

The following day her husband would be sent away to his in -laws or to any relatives living far away from his home for a special task that would take some days to finish. It could be hunting or something else. As a result it would take her husband several days before he could return home. For security sake he might not go alone but might be accompanied by some of his brothers and other relatives.

During the night, a brother to the infertile would be sneaked into the hut where that woman would be. He would frequent her hut for several nights before being stopped by the elders involved. The chosen one had to swear an oath of secrecy as well. Then the woman would be closely monitored by the elderly women of the family.

It would be long after her husband's return from the in-laws when his wife would then tell him that the *nyanga'*s medical treatment they both received was positive for she would be by then pregnant. Her husband would be the most thrilled on hearing about that. Then he would be assured to have children like all other married men. If his wife could not be made pregnant even by one of his brothers who would be busy making children with his wives, the elders would then be convinced that the problem was not with their son but his wife. Their son might then be encouraged to take a second wife with immediate effect.

***It was very much difficult for the elders to intervene if their son was a king. Kings and their wives were closely watched. So if a Zulu king was infertile all the nation would know about it and no man would be allowed to sleep with any of the king's wives. King Dingane had to kill all men together with his royal wives who were caught sleeping with them.***

**k) Things a pregnant woman would dare not do.**

***1)*** *She would not wake up early in the morning and go outside to fetch water or some firewood. She was protected from walking over the trails of witches and wizards which could be detrimental to the unborn child.*

***2)*** *She would not turn at the door and go back on her way out from inside the hut. She would not turn at the door. She would have to enter the hut then turn inside and come out again or come out completely then go back into the hut. This would prevent her baby from turning back to the womb at birth.*

***3)*** *She would not stand between the doorposts. The child might stop on its way out at birth.*

***4)*** *She would not peep through a door to look for something outdoors or indoors. She would have to come out completely and look for whatever she looked for outside and then come in again. This had the same effect as point* ***2)****.*

***5)*** *She would not eat too much of green leafy vegetables lest her child would develop bad looking patches on the skin.*

***6)*** *She would not eat too much sweet tasting fruits lest her child would drivel too much after birth. This is a condition a child of a wayward woman could suffer from until quite old. Others continue to dribble especially when asleep even in their old age.*

**l) Ukungena (Duty of a dead man's brothers to take his wives.)** If a man had died, his brothers would have to take his wives and treat them as theirs. Women were not forced to follow this custom yet circumstances during those days would force women to be under the care and protection of men. The land was volatile because of tribal wars. There were also various dangerous wild animals roaming the land. During *ukungena* no *lobolo* had to be given out. Only a headman of the area or his area council had to be informed. Her or their first choice would be from her husband's brothers or his next of kin. If she or they could not be taken by either of them, then she or they would be free to stay with any man or men she or they might fall in love with. *Induna* as well as his tribal council had to be informed of that union. No ceremony would be held. There would be nothing to rejoice over. If they get children, those children would be given the name of her late husband. *Ukungena* was as good as taking orphans under one's care and protection.

If, Gumede an outsider, the man of her choice would treat her well, people would say: "Gumede cares for Msomi's wife." That woman would remain Msomi's wife until she died. If that man would wish that woman to be called by his name, the best way to do so would be to take that woman and leave for a far away land where no one knew of their family back ground. There he could introduce that family as his. But in most cases wherever one may be in our land, one would always find someone one knows. This is the mystery of life. If that woman had children who were fathered by her dead husband, chances for her to leave those children for another man were very slim. Such a woman would have her husband's brothers and relatives forced to take her. Whatever had been sanctioned by the elders among members of their families could not be opposed by anyone.

**m) If a man would be out in wars for years only to come back home and find some of his wives pregnant, that** man according to Zulu traditional cultural customs would be bound to have no queries. He would ask no questions. Even if a man could catch his wife red handed in the act with another man he would have to keep quiet as if he had seen nothing. The custom is, if he had caught his wife red handed, he would have to build a hut outside the hedge of his homestead for that woman to stay in with her children. But he would never ill treat her. It would only be in that way that she would know she had been seen with another man. When children were born the husband would have to love them more than his own biological children. They would only be given names that would always carry a special message. His biological children would all be given grotesque, in most cases, meaningless names. Names like, Gumede, Qwabe, Khondlo, Hlongwane, Dlomo, Ntshangase, Xulu, Ntombela, Mncwabe, Mncube, Mchunu, Ngobese, Khambule, Ngcobo and so on. The man would always praise these children for whatever they would have done. The wisdom behind so much love for such children could never be easily understood. Many people who hear of it nowadays are quick to call it stupidity. Yet as the reader continues with this chapter, the reader will also agree that it was quite a grand survival strategy.

You would always hear a man praising these children saying: "The men I trust here at this home are Ndodenye (*Another man),* Magulukudela (*One who runs jumping in or out)*, Msolwa (*The one suspected of some offence)* and Kwazikwakhe (*It is only she, who knows)."* All their names tell a little story. Through such names, special messages were passed on and preserved. The man would continue: "These are men I know would not just run away or hide behind their mothers when enemies attack us." He would glow with exhilaration as he put it clear what he expected of them to do in times of such attacks. *"Dadewethu kababa!* "I swear by my father's daughter! They will come out with their spears blazing and fight as if possessed of the spirits of our great heroes. They will fight until they have driven the enemy back. They will fight until they have pranced over the enemy as it sprawls under their feet dying." His biological sons would whine in their eagerness to prove themselves to their father that they too were no cowards, saying: "Father, we will also join them and destroy your enemies." Only to be told to shut up. "Shut up Sgumfemfe!" (A meaningless name only suitable for *izithakazelo*.) "Shut up Mfongosi!" (Another meaningless name for his second son.) "I know what I am saying. You are not yet fit to be engaged in such battles." The man would start to point at the boys weaknesses. "You have sores in your legs Sgumfemfe." (Usually minor sores.) "The *nyanga* advised me not to give you tough assignments Mfongosi until you finish treatment. Sgumfemfe, if you do things anyhow, your sores will spread all over your body. And you Mfongosi, you will go blind my boy. So teach yourselves to wait. I know that you are the best stick fighters. I know that you are as brave as a lions, but your infirmity forbids you. You better continue with your treatment until the *nyanga* says you are completely healed. Not that I trust you less my boys, but we better be cautious." The boys would resort to silence as his father coaxed their brothers to defend their family even with their lives if it might call for it.

If a man had thirty or more sons who had been fathered by outsiders, he had an army and his security would be assured. During those days homesteads were periodically attacked by the invaders and the boys who had been impelled well to defend their home or their land would come out and drive away the enemy. If some of those boys happened to die in the battle field, their father would be the first one to remind the members of his family; their brothers, sisters, cousins and mothers not to weep saying: "According to our traditional cultural custom, family members of someone who has fallen in the battle field are not expected to wail on top of their voices. For if they do so, all the young men and all men in that home would carry misfortune of getting killed whenever they are fighting." Members of that family would only have to sob. Those who wished to weep their hearts out would have to do so far away hidden in caves or in thick bushes.

In the olden days children fathered by the outsiders ensured the security of all the members of the family in the homestead. That was the wisdom of our forefathers. Such children would never be allowed to suspect it and consequently would get the best of treatment from their fathers. These boys would even pity those who would always be scolded and told to shut up all the time and would automatically become their mentors and protectors. They would never know that those not allowed to venture out into battles were the biological sons of that particular man.

If one of the biological sons of a man happened to die in an accident or killed by a wild animal in a hunting expedition or die naturally, the man, his father, would never come out of doors. He would tell all the members of his family that he was terribly ill. He would be heard coughing and groaning. In fact he would be groaning, weeping, and mourning the death of his son. He would not allow anyone to pay him a visit except his wives.

When the boys who were not born of this man got married, the man would assist them in whatever way he could to build their families. He would always have them not far away from his place of abode. They would remain his body-guards forever. They would also multiply the people of his clan making it formidable.

There is a Zulu axiom which says: *"Izingane ezitholwa emendweni ngezendoda yalowo mfazi"* "Children born within the wed locks belong to the husband of that wife." That is why if a man could die having been properly married, then after some years his wife got impregnated by another man not related to her husband a child she would give birth to, and all other children who might follow, would be given the name of her late husband. Even if a man could stay with that woman for years that woman would be called by her late husband's name. That man would not be allowed to give out *lobolo* and wed that woman. Our traditional cultural customs never allowed for someone to wed another man's wife. The problem is: who would that man give his *lobolo* to? Our traditional cultural customs would not allow for the in-laws to receive *lobolo* for the same daughter twice. A woman was wedded to a man once in her life time after that *ukungena* custom would be followed. *Ukungena* literally means to get in. But *ukungena* as a custom is an act by a man of taking women or a woman whose husband has died and then stay together as if married.

**n) Polygamy was a norm.** A man with less than four wives was said to have no wives at all.

**n.1 Advantages of polygamy were and still are:**

**n.1(i) Women who wished to marry would definitely do so.** *Isiko* allowed for a woman to go to a home of a man of her choice, regardless of him knowing her or not and tell members of his family that she would like to marry him. The man would then be informed. He had to react by chanting on top of his voice his praises and start to dance. All members of his family would soon be gathered, then singing and dancing by all would take place. The woman would then be taken to a man's room. The following day men would be sent to that woman's home to report that she was with their family for she had *balekela (woman's action of going to another man's home asking him to marry her)* to their home. This saved our women woes and heartaches. Nandi the mother of Shaka, regardless of her being someone else's wife, had to apply this *isiko* in order for her to be taken by King Dingiswayo of the Mthethwa tribe. His husband could do nothing for he was a subject of King Dingiswayo.

A woman would always chose a man with herds of cattle and flocks of goats. *Isiko* compelled that man to take that woman. If a man, owing to reasons best known to him, would not take that woman, he would have to pay a fine of a cow to a headman of the woman's area for disregarding *isiko*. He would also have to give the woman he rejected a goat so that she could cleanse herself. A woman who had been rejected by a man had been defiled therefore she had to be cleansed by the man who had rejected her. If a man would not give her a goat, a bloody war might break out with undesirable consequences between their families. To avoid any form of conflict a man in most cases would give that woman a goat to take home with her.

**n.1(ii) Polygamy had caused all unmarried women not to be promiscuous.** The pride of each and every woman in the days of our ancestors was to present herself a virgin to the man she would be married to. A virgin was called: *"Intombi emhlophe."* Which is; "A white maid," in English. It never referred to colour. It meant: "A spotless maid who has never been engaged in sexual intercourse."

**n.1(iii) Polygamy also made men not to rape women** for every man had more than one wife to satisfy himself with. He could also marry a woman as young as fourteen or fifteen years who was a virgin if he so wished.

**n.1(iv) A man wishing to marry a woman who was not interested in him, could also arrange for that woman to be taken by his chosen young men and be brought to his home by force.** There he would start by giving her *muthi* treatment which would develop love for him within her. This act of carrying a woman to a man's home was called *ukuthwala*. The following day members of his family would be shouting; *"Funela nganeno!"* "Come and search next to us." The searchers would then know that their missing girl was where those shouting were. They would then go back home to report that they had found her. Soon *abakhongi* would be sent out to the family whose girl had been taken. (*Abakhongi* are men who get involved in talks with a woman's family members concerning *lobolo* and later on wedding arrangements). A man would not carry a woman so as to abuse her sexually or otherwise. He who would have a woman carried to his home in this way would be one really desperate to have a wife.

This *isiko* came to an end in most parts of KwaZulu-Natal because almost all girls attend school. Secondly Sir Theophilus Shepstone had made *lobolo* quite exorbitant. So one wishing to marry had to do a long term budget so as to be able to present the parents of a girl of his dreams with Sir Theophilus Shepstone's stipulated *lobolo.* Those who still carry young women away to their homes are, these days, criminals who have to be incarcerated.

### n.2 Disadvantages of polygamy.

In fact there was only one disadvantage not many which is; some men would have favourites as well as the disdained among their wives. This in most cases resulted in feud and sorcery activities among family members.

**o) Courtship catchphrases and its song.** All men, young and old, had to show appreciation and ecstasy when meeting an unmarried woman. One who would not chant this song was reported to a headman *(nduna)* of that place and then be forced to give that woman a goat, and give another goat to the *nduna* and give the third one to a leader of those women for failing to shout a courtship catchphrase or to chant a full courtship song. This was done by a man as a way of telling a woman that her presence was being appreciated. It starts with *khuzela* catchphrase: *Bhavu!* or *Hhudlu!* or *Gqezu!* A man had to shout as he uttered one of these words. Thereafter a courtship song had to be chanted. This song has four main lines that all men had to chant. They could add whatever they felt like adding to these lines if they so wished. A man might also dance or cut a caper like a buck, depending on what he might like to do at that point in time. The lines of the courtship song are:

***Gegelagege***
Move away, move away
***Ntaba zonke ziyangigegela.***
All mountains are moving away from me.
***Zal' abantu ziy' ebantwini,***
They gilt people and go to other people,
***Nongenankom' uyayidl' inyama,***
Even one without a cow eats meat,
***Akukho ntombi yagan' inyamazane.***
No maid has to marry a buck.

This was not just senseless utterance of words. Each line carries a meaning.

***Gegelagege ntaba zonke ziyangigegela.***

Here a suitor was telling all other suitors that he was the only one to court a woman of his choice, therefore all others no matter how big and intimidating they might be should never stand in his way.

***Zala bantu ziy' ebantwini.***

If a woman gilts a man she has been in love with, she has to find another man to fall in love with again.

***Nongenankom' uyayidl' inyama.***

Even if a suitor was poor he would be able to provide for all her needs.

***Akukho ntombi yagana inyamazane.***
No young woman should be made to feel agitated by thoughts that she would not have any man interested in her, and think it would have been better for her had she been born a doe, for bucks have interest in all their does. *(This line; No young woman should marry a buck; is in fact from our traditional folklore.)*

Even old men had to say something when seeing an unmarried woman passing by. Old man would usually say:

***Guga mzimba sala nhliziyo!***
Grow old my body, even so my heart remains young.

## 4.4 Traditional Cultural Customs for burial, spirits of the dead and graves.

**a) Isiko never allowed for permanent graveyards in the area of the king.** Each and every dead person was buried in his or her own place. It was only members of his or her family who would know where the grave is not just any body. The grave would be dug in a hill, steep land or a forest. There is an adage which says: *Akukho mango ungenaliba.* In English it says: There is no steep area without a grave. The meaning being expects challenges where ever you might be. Graves of people were scattered all over the land.

**b) Isiko never allowed for people to go out for a purpose of paying graves of their dead visits.** He who would be caught frequenting graves would be regarded as a sorcerer and had to be killed. Relatives would bury their dead and never come back to that grave again. A grave generally would be seen by a mound of stones put upon it as well as a buffalo-thorn tree [mucronata tree] *(umphafa or umlahlankosi)* planted during burial on top of it. Even if a grave had disappeared a buffalo-thorn tree would be a constant reminder that there is somebody's grave there. This would make those willing to settle in that place, usually after hundreds of years, never to erect homes or to do cultivation near that tree.

**c) In the days of our ancestors someone who had died in an accident was buried where he had died or nearer to it.** Afterwards relatives could go to where the accident took place and to his grave to do a ritual for cleansing his spirit and sealing him up from them. In that way they would be stopping all sorts of accidents from befalling that family in future.

**d) Nothing was performed on someone's grave who had died naturally.** Neither prayers for good luck were said nor invocation of the spirits was done. It was only the sorcerers who would, covertly by night, go to the graves either to exhume the body or to perform vile rituals on the graves. White people, Indians and Arabs arrived in our country and buried their dead in graveyards. Thereafter they would look after their graves and plant flowers around or on them. They would also perform rituals and pray for luck upon their graves. **Natives who were Christians were the first natives in our land to do as Whites, Indians and Arabs do, frequenting graves to remove weed, plant flowers and pray there.** As time went on all people in our country ended up burying their dead in graveyards and later on frequent them to either pray or do rituals.

**e) The ndawu and ndiki supernatural spirits.** The arrival of black people from other African countries of Africa brought with it many beliefs and changes in our country. Some of these immigrants are traditional doctors who are able to conjure up all spirits of the dead, young and old, male and female, those who had died naturally and those by accident. They use a very much potent herb called *umndawu.* *Umndawu* herb can turn anybody using it into a *sangoma*. Those using it dream a lot at night. In all their dreams they communicate with spirits of the dead or are with their dead. These traditional doctors are able to make a would be *sangoma* to get possessed of the powers of *ndawu, amaNdawu,* or *ndiki, amaNdiki*, supernatural spirits. They never complete their treatment having not taken their initiates to the graves for rituals to be performed there.

**Our ancestors knew that there were spirits of the graves.** Such spirits were not referred to as ghosts or *izipoki* (from Afrikaans spook). They never had a name. Yet our ancestors knew that they hover over graves. As a result no one would be allowed to sit on a grave, or point at it with a finger but only with a fist. No one would take anything from a grave; soil, plant or a flower. As far as our ancestors were concerned, spirits of the dead never resided in graves but their dwelling place was the land of the ancestors.

**f) The spirits of the dead.** Our ancestors taught us that when a person died his or her spirit would remain where he or she had died. If someone died naturally on the mountain, even when his body had been removed from there, his spirit would remain on that spot on the mountain until a ritual had been performed to remove and take it home. A branch of mucronata tree would be used to carry his spirit home. His spirit was never put inside a hut, but was put in the cattle kraal which was always in the middle of huts of a homestead. From the kraal, they said, the spirit of the dead would easily find its way to the land of other spirits. All spirits were able to enter the land of the ancestors after rituals to join them with spirits of their ancestors had been performed. No spirit of a dead person suffered any sort of damnation in the land of the ancestors. All spirits of the dead enjoyed everlasting joy among their ancestors. They then in turn would protect and give luck to their family members who were still alive. This part of amasiko, traditional cultural customs, can be said to be a religion or a cult because it has to do with incorporeal beings. Nevertheless there was neither a special building built for them, nor were special days set aside to conjure them up. There were no special songs sung for the ancestors. The ritual to bring home the spirit of the dead was performed once and never repeated again.

**g) When someone had died, all children in that family as well as mothers who breast feed would have to leave for relatives' homes**

**in a far away land.** Our forefathers taught us that the spirit of the dead would cast a dark shadow of misfortunes upon the young children and babies if they are not removed. Young people, particularly those not yet married would never touch a dead person's body. They would not even carry it to the grave. It was an exclusive duty for the elders of the home to touch and carry the body of their dead. If unforeseen circumstances would force young people to touch and carry the body of a dead person, they had to be subjected to a cleansing ritual thereafter. Each person had to have a goat killed. A mixture of that goat's stomach content and its gall together with some herbs would be used in their cleansing.

## 4.5A Traditional Cultural Customs concerning the spirits of the dead (*amadlozi)* in the days of our ancestors.

**a) Only men who were married would be invoked as spirits of a particular family *(amadlozi)*. Women** of the family, mothers, grandmothers and great-grandmothers were never conjured up as ancestral spirits.

**b) If a married man, had died in an accident, he would have to be buried next to the spot of that accident and would never have incantations done for his spirit.** Traditional doctors would perform rituals to cleanse his spirit and seal it up, stopping it from becoming part of that family and stopping accidents from occurring to members of that family in future. In his grave a buffalo-thorn tree would be planted. His spirit would never be brought home in a buffalo-thorn tree branch. The family members would be asked never to wail as they mourn his death. He who would conjure up a spirit of a man who had died in an accident or a war, would cause accidents to befall himself or members of his family or people he is closely associated with.

**c) The *mandikis* and *mandawus* were not known by our ancestors.** *Mandikis* and *mandawus* are spirits that were brought to our land by black people from other parts of Africa. *Mandawus* and *mandikis* are used in the conjuring up of any spirit of the dead, be it of a stillborn, an infant, one who had died in an accident, a woman and a man who never married. *Mandikis* and *mandawus* are also capable of invoking spirits of the dead from any family and make them work for the family they have no blood relation with. IsiZulu ancient axiom says*: Alikho idlozi elingaya endlini liyeke kwabo.* "There is no spirit of ancestors that would go to any home instead of its family members'." In isiZulu there are many ancient proverbs and idiomatic expressions that refer to *amadlozi*, ancestral spirits. But there is none, to this day, referring to *mandawus* and *mandikis.* A *maskanda,* (A musician singing traditional songs like those sung by Juluka. The word *maskandas* was borrowed from Afrikaans musikant*; musician*.). One maskanda has sung a song in 2013 that has something to do with mandawus. It is only the *mandawus* that he has composed a song about not the *mandikis.*

**d) In the days of our forefathers women were never invoked as ancestral spirits.** Women who had wedded to a particular family would never enter a cattle kraal until they had grown very old and were grandmothers in that family. Sometimes a woman, in the days of our forefathers, would become so obstinate and enter a family cattle kraal. Our forefathers claimed that her body would get stiff and she would not be able to move even a finger. A traditional doctor or a sangoma or an old member of the family who knew how to appease the ancestors would then help her regain her motion. She would then have to be punished. She could either be sent out to get a certain herb found in the wilderness teaming with dangerous wild animals, or hanging high up in high cliffs which were very much difficult to climb or she would have to return back to her home and come back with a goat and a cow to cleanse that family and placate the ancestral spirits. Sometimes she would just have her skull busted open with a knobkerrie. Her fate would depend on the decision taken by the elders of that family. A report would then be sent to a headman, if need be even to a ruler of that clan. The elders of the family had total autonomy over members of their families.

**e) A man who would die a bachelor would first have a cob inserted into his anus and then be buried.** This was done as he had died a bachelor. His spirit would then never be conjured up by his family members.

## 4.5B Traditional Cultural Customs concerning the spirits of the dead, *(amadlozi)*, nowadays.

Nowadays almost all who would be initiated and receive treatment to be *sangomas* (mediums) start off by taking in a brewed concoction of herbs with *mndawu* roots as its main ingredients. It is *mndawu* roots that have powers to make an initiate tell if he would be a *sangoma* or he only needs treatment to calm down the spirits that possess him.

In the olden days the first thing to be done for an initiate was to slaughter a goat that he had brought with him. Then the bile from that goat together with white beads and ocher clay would be hidden. After sometime the one who would be a *sangoma* would stand up and go outside. After some time he would be seen coming back carrying all that had been hidden. He would then be given treatment to become a *sangoma.* If he would do nothing after the bile from his goat with white beads and ocher clay had been hidden, he would not be given medicinal treatment to make him a *sangoma* but would only be given treatment to appease the spirits of the dead.

These days anyone who would always be dreaming being among dead people of his family or talking and dancing with them would soon be given *mndawu* mixture to take in so as to activate and strengthen his connection with them. One who claims to be having misfortunes would also end up taking in that *mndawu* mixture too. All who would take in the *mndawu* mixture would end up receiving treatment to become *sangomas*. This has resulted in many people young and old claiming to be *sangomas* these days. Even white people these days go for this treatment and become *sangomas.* It is not only the *mndawu* mixture initiates would take in, there is also a *mndiki* mixture. It is claimed that *mndawu* mixture communicates with the spirits of the dead females of the family, whereas *mndiki* mixture communicates with the spirits of the dead males of the family. Both mixtures communicate with the spirits of those who had died old. Those who receive herbal treatment with *mndiki* mixture have to start by slaughtering a red fowl. When they have completed their treatment and ready to work as *sangomas* a red goat has then to be slaughtered.

There is neither *mndawu* nor *mndiki* in our proverbs and idiomatic expressions. Our ancestors would make a saying out of everything they used or found in their land. That they said nothing concerning *mndawu* or *mndiki* talks for itself that the two spirits are foreign to Zulu people. Nowadays traditional doctors and *sangomas* do all sorts of things on the graves yet in the olden days no one would do a thing on any grave. These days almost all *sangomas* and traditional healers pray to the Christian God and conjure up the spirits of their dead as well. Some *sangomas* and traditional healers are priests who lead Zionist Christian Churches of South Africa.

*Dr Nomagugu P. Ngobese, a sangoma herself, informed me that these days traditional doctors and sangomas would cleanse the body of a person who has died in an accident outside his home. The cleansing would enable the family members to bring their dead home in a coffin. The spirit of that dead person could then be conjured up as idlozi of that family. In our time many people, especially in rural areas, bury their dead no matter how they had died, in their home yards or gardens.*

***ndiki: In Zulu language a ndiki is one whose hand or arm has been amputated. Even a finger that has been cut off from a hand is referred to as indiki in IsiZulu. And a ngini is one whose foot or leg has been amputated.***

## 4.5C What causes sangomas of our time not to lose their powers after they have done what they are barred by the ancestral spirits as sangomas to do?

Most *sangomas* are possessed of more than one spirit of their dead. If one of these spirits would have been a spirit of someone who had been promiscuous, it would always cause a *sangomas* possessed of to be promiscuous too. Bad ancestral spirits could cause a *sangoma* to do what he should not do; like eating pork, duck, catfish, hare or rabbit or to drink alcoholic beverages and get drunk, or to sleep with female patients. After engaging himself in those acts he would only have to burn incense and slaughter a fowl to placate the good ancestral spirits he is also possessed of. Thereafter nothing bad would happen to him. Perhaps that is why most *sangomas* these days touch the corpses and attend funerals.

In the olden days a *sangoma* who would touch a corpse or attend funerals would afterwards have to receive thorough cleansing or else would suffer horrible corporal discomfort that could even kill him. The process of placating the dead in the past was quite intricate. The offender had to be given herbal treatment with a lot of incense being burnt. Then a goat would also have to be slaughtered. When a *sangoma* that is possessed of good spirits happens to have sexual intercourse with one of his patients, he would lose his power and never be able to do his job as a *sangomas* properly again.

Nowadays it is advisable that whoever gets treatment to become a *sangoma* has to receive such from a qualified *sangoma* who would also remove all spirits of his ancestors who had died evil and leave him or her only with spirits of his or her ancestors who had died good.

## 4.6 Traditional Cultural Custom Concerning Nature Conservation

**a)** One could kill one to three rabbits a day and several smaller wild animals as well as birds without having first to obtain a permission to do so from a king. But when it came to big game like elephants, lions, rhinoceroses, buffalos, elands, and the hunting of tens of the same species of wild animals, permission to do so had first to be given by a king. In most cases the king himself would also join in that hunting expedition *(inqina).*

**b)** Herbs, barks and roots for curing diseases would not just be harvested. Some plants would have their roots dug out, or their bark flayed, but others would never be touched at all.

**c)** If the path turns into a furrow, stones would be thrown into it by all passersbys so as to top that furrow up and stop it from turning into a deep trench. ***Isivivane*** **has never been a grave as others nowadays guess it to have been. No path would go pass a grave for fear of stepping or sitting upon it.** Those who throw stones at *sivivane* say nothing and ask for nothing. If one could be asked what one does, one would just say: *"Ngiphonsa itshe esivivaneni*. I throw a stone into *sivivane.*" Some may spit on that stone before throwing it. There is even an idiom which says: *Phonsa itshe esivivaneni,* meaning make your contribution as well.

## 4.7 Traditional Cultural Customs that are no longer observed.

**1) Isiko to strengthen a king is not done the way our ancestors did it and most traditional leaders (amakhosi) no longer observe it.** When a king would be enthroned, in the days of our forefathers, a man fitting a description of a traditional healer would be hunted down and be killed and medicinal concoction with some of his body parts would be used to strengthen a king. Sometimes that man's skull would also be used. This kind of treatment given to a king was never referred to as witchcraft. It was accepted as part of a king's ritual to strengthen him which would never have been complete without body parts of a specific man. Such a ritual would have to be repeated once or twice in a life time of that particular king. This *isiko* is no longer practiced. With the influence of Christianity among our people it has been deemed evil. Nowadays most traditional leaders are strengthened with herbs and animals parts. No one has to be killed now. Killing a person under any motive is also a criminal offence.

**2) *Isiko* which dictated that *inkosi,* a king, of the Zulu people had to be accompanied to his grave by some of his young wives** was also brought to an end by King Mpande who never liked his young wives to be killed so as to be buried together with him in his grave. All kings who followed King Mpande were buried alone in their graves.

**3) *Isiko* which dictated that sorcerers had to be killed and be carried away to be thrown over a precipice also came to an end.** It was outlawed by the Laws of white people. The Roman Dutch Law of the White government never takes sorcery as a criminal offence for it lacks evidence and witnesses. Although white people knew a lot about sorcery, and some of them practiced and still practice it a lot, they turn a blind eye on it for they were once accused of it by King Dingane, and some of them were subsequently killed. What confused all other white people who were not in Dingane's kraal was that Dingane never openly accused them of sorcery. He never had their case tried and had never given them a chance to defend themselves. All was done in their absentia until that horrific day of their killing. This left all white people, to this day, ignorant as to why Piet Retief and his men were killed by Dingane. Those reading this book now know.

**4) A man willing to marry a maid could no longer arrange for her to be taken away to his home by force and be made his wife against her will.** Nowadays it is a criminal offence under human trafficking and slavery to do so.

**5) A big field with all sorts of crops which was ploughed, planted, and had its weed removed from it by virgins and was never reaped by human beings but was left for all kinds of wild animals in the land to feed on, in the days of our forefathers in honour of Nomkhubulwane the Princess of the sky, stopped to be cultivated in the days of our grandparents to this day.** These fields were found in the lands of each and every nkosi (traditional king or leader). Such fields show clearly how our forefathers cared for wild animals in our country hence they were so abundant. White people came with their guns and almost annihilated all wild animals in our land. They killed many bird and insect species with their pesticides causing many of them to become extinct.

**6) Sisa traditional cultural Custom** is no longer observed nowadays the reason being that, only a few native people in our country own cattle these days. Another reason is cattle are no longer kept for milk, meat and hide but are now sold and those owning them make good money from their sales.

## 4.8 Traditional Cultural Customs that started to be observed just of late.

***(The following* amasiko, *traditional cultural customs, started to be practiced after white people have arrived in our country.)***

**a) The cutting of faces of young babies and the cutting off of a first segment of a little finger**. This practice is rife among people living in urban areas across the Thukela River, in places neighbouring Durban, and all of the South Coast, as well as those living near white farms in the Natal Midlands, Mkhomazi and Mzimkhulu areas. From these places people were taken by white people and sold as slaves. Those who would be left behind were those with scars in their bodies, which the natives soon noticed. The natives then made it their new *isiko* that each and every child born had to have its face cut so as to leave it with permanent scars. To convince all people to abide by that new *isiko* Ngubane elders who decided on cutting off a nail segment of a little finger and others who decided on cutting faces of babies and leave them with scars, claimed that it would make young children grow up strong under the most powerful protection of their ancestors. Such children would also not be easily affected by diseases. They also warned their clans that a baby whose face would not bear scars or whose little finger's segment would not be removed would grow up a weakling and always be afflicted with ailments. Worst of all was that such a child would also not be completely sane. People believed those elders to this day. The Ngubanes made the cutting of a pinky a ritual of some sort for they would take the removed nail segment of a pinky and insert it into cow dung in a kraal. The writings of missionaries and white people who had made first contacts with black people of our land would have mentioned this bizarre ritual some native people performed on their new born babies, if they had found it practised. They would also have made drawings and paintings of native people, some with facial scars and others with stump pinkies.

**b) Isiko for a child who becomes ill or problematic for having been fathered by an outsider and not by a man its mother had married.** Nowadays black people believe that a child not fathered by a husband of a woman is always sick and in most cases becomes a problem child or will always encounter complexities in life. For a child not to suffer such or if a child is already afflicted has to be taken by its mother to its biological father who has to perform his family rituals on that child.

Yet in the days of our forefathers some children would be fathered by the outsiders. After some years wedded women in their polygamous life, would start having private affairs with other men. Mind you, a man would take as many wives as he liked and as a result some of them would not have time with him. They would make it a point to keep their affairs a secret. But almost all men had private affairs with wives of other men those days. Hence a man who had been away from his home for some hours, had to follow *isiko* before entering his home yard. The traditional cultural custom dictated that he had to sing his clan praises, or sing any song on top of his voice, or shout, a distance from his home, calling upon anyone coming to mind giving him long instructions. He would keep on shouting or singing like that until he had entered his home yard. This would give a man who might be in his home with one of his wives enough time to leave in peace.

In the days of our ancestors nothing was more in demand like children. A man with one hundred sons or more, in most instances, would end up a king of that land. A man with many sons would attack smaller families, take their cattle and force them to become his subjects. So all traditional leaders who were not granted chieftancy by Sir Theophilus Shepstone are descendants of men who were able to raise the biggest families. Children, who were not fathered by the husband of a woman - in the days of our forefathers-, never had even a single incident of suffering from nagging illnesses of any kind or continuous misfortunes. During those days children were so much in demand that Jama the king of the Zulu clan took an already pregnant woman and made her his wife. The child the woman gave birth to was named Sojiyisa, for when Jama was told that the woman was already pregnant, he only joked that he would have congress with her to strengthen, *jiyisa,* the foetus.

Sojiyisa's mother had come from Thonga land, nowadays Mozambique. When Jama's *impi* attacked Thonga people in Mozambique, they never fought back. They yielded and gave Jama's *impi* presents instead. They also brought young women before them to choose those they would like and take away with them. All the young women the *impi* had taken from Thonga land were brought before Jama who had to pick one or more among them for himself first, which he did. Jama chose only one young woman for himself. Jama's advisers were quick to make him aware that the woman he had chosen was pregnant so it would be better for him to choose another one instead. Jama's response was; if she was pregnant, his then would be to strengthen, *jiyisa*, the foetus in her womb. After some months that woman gave birth to a baby boy who was named Sojiyisa. Sojiyisa had never given Jama any problems that would compel Jama to send his mother back to Thonga land and request his biological father to perform his family rituals upon him. Sojiyisa grew up the son of Jama. Jama was very much pleased with him. The wives of Jama could not bear him sons only daughters. It was only when Jama was quite an old man that his young wife, from Sibiya clan Mthaniya, he had just wedded, bore him a son who was named Senzangakhona.

When Sojiyisa was a grown up man he got married and had many children. The most popular among his children is Maphitha. Maphitha is the father of Zibhebhu who was assisted by the British

*Jiya or shuba is the turning of something liquid into a semisolid state. In English it can either be; to clot, to curdle, or to coagulate depending on a substance involved. Jiyisa or shubisa then is to cause whatever is in a liquid state to turn semisolid.*

soldiers as he fought against King Dinuzulu. King Dinuzulu then requested the Boers to assist him too which they did. King Dinuzulu defeated Zibhebhu at the battle of Tshaneni. To this day children of Sojiyisa, his grand children and great-grand-children are the descendants of Jama the father of Senzangakhona, Senzangakhona the father of King Shaka, Dingane and Mpande.

Another incident had happened once more here in KwaZulu-Natal. A young boy was once left behind, no one could tell how, by his clan that was fleeing after defeat. That boy was found by people of the Zuma clan. They took him to their leader who adopted him and made him his. He grew up as a member of the Zuma family, healthy and strong. That boy's name was Msholozi. His descendants are the Zuma people who praise themselves as Msholozis. The biological father of Msholozi had never been sought so as to perform some rituals on Msholozi, because Msholozi had never been sickly or problematic. He grew up a healthy strong boy. Many children in the days of our ancestors, the days of polygamy, as we have already mentioned, were born having been fathered by other men who were hardly husbands to those women. Not a single one of them had subsequently been reported to have suffered some kind of illness. **The husband to those wives would be fully aware that they were not his, but *isiko* protected them from harm and dictated that he had to love them as his.** As these children grew up, they all would contribute positively towards the wellbeing of their respective families. The most outstanding contribution such children would make, would be to protect their respective families in particular and their clan in general from enemies and raiders if they were boys. Girls born this way would get married just like all other girls those days, consequently expanding family relationships. A family with numerous in-laws was the safest. In times of wars the family would have many allies fighting from all directions against its enemy. All in-laws knew one another because *isiko* dictated that during wedding ceremonies all relatives of the family, blood relatives and in-laws, had to be there to witness it. These gatherings, which would last a few days, would acquaint them all with one another.

**c) Nowadays an unmarried girl who has given birth is allowed to stay at home or wherever she may like to be, as a single parent, with her baby.** In the days of our forefathers children were very much in demand, but only children born of wives the man of that home had married. Children born of daughters had to be taken by their fathers. A pregnant girl, those days, was forced to leave her home and go to stay with a father of her child. The giving out of *lobolo* was not a prerequisite as *lobolo* turned out to be after Sir Theophilus Shepstone's stipulations. What was most significant was for a girl to get a husband so as to be able to raise her family following the dictates of traditional cultural customs. Hence a man would give out whatever he felt like giving out as *lobolo* to his in-laws. If a man owing to reasons best known to him could not take that girl an old man or any married man was soon found to marry her.

These days children get education from schools, thereafter in most cases, secure for themselves good jobs. If an unmarried educated girl gets pregnant, it then becomes difficult for her parents to chase her away. She is their goose that lays golden eggs. Nevertheless not all girls are well educated to find good jobs for themselves. But even families with unemployed girls who have given birth never chase them away. They try together with them to raise their children. These days it is the boys who father children. Boys, in most cases, never take responsibility for children they have fathered because usually they are unemployed. To raise a child these days is costly.

## 4.9 A to Z of that which never occurred in the days of our forefathers in the land of the Zulu people.

**A. There were no grave yards.** Traditional cultural customs never allowed for graveyards in the land of a king. A dead person had his or her own grave in his or her own spot. This prevented people from stepping on other graves by mistake. A deterrent was he who sits or stands on a grave develops boils and his feet crack. Nowadays people walk on graves in grave yards during funerals, and sometimes remark jocundly that graves nowadays neither cause boils in the body nor cracks in the soles of the feet.

If a baby had died, it would be buried by an old person a distance from home in a shallow grave in a field. There would be no mourning. Only a cleansing ceremony would take place. A baby was never later conjured up as an ancestral spirit.

If a grownup had died, he would be buried away from home preferably in a hill. That is why there is an isiZulu proverb which says: *"Awukho umango ungenaliba."* When translated into English it says; "There is no hill without a grave." The meaning figuratively being where ever you might be you will find challenges and problems you would have to overcome. A body of a deceased would be tied up with leather straps that would hold him in a squatting position with thighs against torso. Arms would be tied around lower legs. The body was folded this way soon after a person had died before it stiffened up. This squatting position caused our ancestors to refer to death as *goqanyawo,* the folder of feet. The body would then be covered with a skin of an ox or a sleeping skin *(isiphuku)* if there was no ox to be slaughtered. Sometimes a sleeping mat was used if the family is abjectly poor. The body of a dead person would then be carried silently to its grave on a hill or in a forest, at dusk that very evening or at the earliest hours of dawn the following day depending on when that person had died. It would be strictly carried by family members only. The relatives would then place near him in his grave all his possessions like beads, fighting sticks, sitting and sleeping mats, clay-pots, wooden spoons, shields and assegais, as well as his traditional attire. Lastly a big stone would be placed on his head to keep him in his sitting position. He would then be covered with soil. The grave would only be known by those who had buried him. That is why most graves of our forefathers are not known. It was Christianity that allowed for every Tom, Dick and Harry to attend any one's funeral anywhere. People started to bury their dead in broad day light with all people present, after most people had been converted to Christianity. It was *Amakholwa,* the native converts, who started paying graves visits from time to time to remove weed, plant flowers and then pray.

Early the next morning after those who had gone to bury the dead had returned home, the clamour of lamentation by mourners would reach the sky from the home of the bereaved. Neighbours and relatives would then come to that home to mourn together with them. Those who would come would start wailing on top of their voices a distance from the bereaved family's home. On hearing them, all who would be at that home would also join them in weeping and wailing as well. Those arriving would weep sorrowfully until they had joined the family members who also would be in tears. Weeping on top of their voices was a way of telling all and sundry that they had nothing to do with the death of the deceased but were innocent and sorrowful. Remember, during those days it was easy for a person to be suspected of witchcraft. After a while they would all stop weeping. They would start again upon hearing the wailing of new arrivals from a distance. Mourning by members of that family together with their relatives who had arrived and those who would be arriving would carry on for the whole day till the evening. In the evening some might return to their homes and blood relatives had to remain behind at that home for a family ritual to be performed.

The death of old people, I mean grandparents and great-grandparents, would not be sorrowfully mourned. People would just say: *"Bagodukile."* "They have gone home." The death of young people and parents was bitterly mourned. When a grownup had died, children as well as all the young men and young women who had not been married in that family would be sent to relatives living far away from that home. Nothing would be said about someone who had died in the family to them. They would only be told that they were going on vacation. The grownups accompanying them to the relatives would be the ones who would inform the relatives of their bereavement. No one would weep aloud at the home of the relatives. The elders would soon make preparations so as to be with their bereaved the following day. All children there would only be told not to make too much noise or engage themselves in dangerous games. Some of the elders at the relatives' home would stay behind with children to watch all their activities. Young unmarried people and children, as a custom, were not allowed to see a dead person or to take part in burial obsequies, or be at the home of the deceased till a ritual had been performed.

If the head of a home; a father; died, the same procedure of moving young people of the family away would first be carried out. Then he would be buried, seated like all others but in his kraal. It would be imperative for an ox to be slaughtered and his body to be covered in its skin. They would then put seeds of all the crops the family grew in their fields in his hands and then fold them into fists and tie them up so as never to let go of what they carried, on his way to the land of the ancestors. Only family heads were buried with seeds in their hands. If there was no kraal he would be buried in the family yard. Then the family would have to leave that home and move to a new home somewhere else far away. The huts of that home, the kraals for live stocks as well as the hedge surrounding it would be destroyed. Only one hut would be left, the hut in which that man slept.

Before leaving for the new home they would take the spirit of that man together with all the spirits of their dead from the kraal using a buffalo thorn tree branch as means of ancestral spirits transportation.

They would never go back to the grave of that man again. That lone hut and his grave in the yard or in what was once a kraal would stand there until it had collapsed, rot and disintegrated into oblivion. That man's children would swear by his name, always mentioning the place where he was buried. Children of that dead man wherever they might be would swear saying; *"I swear by the name of Mpangonde at Ngoje."* The listener would then know that they are the children of *Mpangonde* who was buried at Ngoje.

**Wives of a dead man would have to be in mourning for him for a period of three years. During their period of mourning, they would not cook food for the family, not fetch water from the river, not walk a long distance, not walk through live stock, not cultivate fields, not attend tribal ceremonies, not laugh aloud, not enter cattle or goats' kraal, not engage in sexual intercourse, not greet people and not talk to people they meet unless they were members of their family. They would have to talk softly all the time and not sing at all. Widows would not have to wash their bodies, only faces, for three years.** The children of that man would have to spend three to six months mourning the same way as their mothers.

If a member of a family had died in an accident or had been killed in a battle, he would be buried where he had died. A person who had died in an accident or in a battle field was never carried home. Members of the family should never mourn his death.

***Amakholwa,*** *native converts***, came with a new thing among the Zulu people;** *tomb stones;* **that had to be erected on graves and then be cared for in a grave-yard which would not be far away from their church building.** They would then frequent that grave. In the days of our forefathers nobody was expected to deliberately go to a tomb of the dead. In those days incidents of walking on tombs or near them would happen by mistake among hunters, herders or warriors. Only those practising witchcraft would deliberately go to a grave to either dig out the corpse or perform their vice rituals there. Unfortunately for them, they used to be sniffed out by *sangomas* and then be painfully killed.

After hundreds of years someone, not related to members of a deceased whose home was deserted after he had been buried in his cattle kraal or his home yard, would come and build his home in that vicinity. A buffalo thorn tree, *umphafa*, members of his family had planted in his tomb, would quickly tell that new comer to mind his grave. So a new comer's home had to be a distance from that tree. There would be no grave on sight there, but only *umphafa* tree. People would freely move next or around that tree. No one would use that site as long as the huts still stands and his grave still visible. Therefore anyone would only be able to make use of that piece of land after a grave had been there for more than three decades. By that time it would have totally disappeared from view.

People did not like grave soil or dust upon them. That is why after one had been buried all people who had been part of that burial would have to go to a flowing stream or river to wash themselves. No dust particles had to be carried by them to their homes. Grave soil was said to be dangerous. It would cause their family members to die or get sick if it happened to enter their homes. Grave soil also carried with it bad luck and frequent occurrences of deaths at homes it had entered, so said our forefathers. A new grave would then not be in a yard of a home or in its garden. Most traditional cultural customs of the world as well as some religions would never allow for people to have graves at their homes.

Nowadays people bury their deceased in their home premises especially in their gardens. That could not happen in the olden days. Only graves for infants were in the remote parts of the yard which would never be frequented and subsequently be totally forgotten. What people end up seeing at a home that buries the dead in its yard or garden, are many graves occupying a large part of that home yard or garden.

**B. The dead were never exhumed from their graves.** Exhuming the dead for reburial somewhere else never occurred in the days of our forefathers. According to traditional cultural customs a dead person's spirit was never buried with the corpse. The spirit was said to have remained at a place where death occurred. If a person would die by the road side and later on his body be taken for burial, his spirit would always remain by that road side until a ritual is performed to take it home. A dead man's spirit was taken home by a buffalo-thorn tree, *umphafa,* branch and be kept in the family cattle kraal. All the spirits of the dead of each and every family, in the days of our forefathers, stayed with their families in family cattle kraals.

Nowadays people use any branch not particularly that of a buffalo-thorn tree. Some would throw it into the grave as the coffin is covered with soil. Some would drop it down at a graveyard during burial and leave it there. Others would take it back home and put it in an *indlunkulu* (*a hut for the first wife*) at **msamo.* Sometimes they would keep it in a grandmother's hut, *exhibeni*. Others leave it in a lounge.

Each *nyanga* and *sangoma* always builds a beehive shaped hut, called *kwagogo* or *indumba* to put that branch therein. It is also in this hut that a *sangoma* does a lot of incantation with ancestral spirits. *Nyangas* would use the same hut as a consultation place with the patients. Not only *sangomas* and *nyangas* these days build *indumba*, almost all people whose lives are at the mercy of the ancestral spirits build one at their homes. They enter it to report their comings and goings. They periodically burn incense for their ancestral spirits. These ancestral spirits' huts are now more or less like worshipping places. Nowadays people no longer consult the ancestral spirits only for special needs arising at certain times, as it was the case in the days of our forefathers, but they consult them any time they feel like. If there is any function at their homes, big or small, a clay-pot with some sorghum beer, especially home brewed has to be placed at *msamo* in the *ndumba*. Sometimes a piece of fillet from a slaughtered ox, has also to be taken and placed at *msamo*.

(**msamo: A place in the inside rear part on any bee hive shaped hut.*)

Sometimes other tender meat such as parts of liver known as **impundu* and some belly fat from a slaughtered goat or ox has also to be hung at *msamo.* All this is done so as to let the spirits of the dead partake of the feast.

In the days of our forefathers, a pot of sorghum beer, a piece of fillet from a slaughtered ox, a part of liver known as *impundu* and some belly fat from a slaughtered goat or ox was taken to a family grandmother's hut, *ixhiba,* and be placed or hung at *msamo*. After a function had long come and gone the beer in *ixhiba* would be given to old people of that family to drink and all the meat which had been kept there except fat would be roasted for them to eat too. A person who had gone through puberty stage in life was not allowed to partake thereof. All other members of that family would also not help themselves with it. Only young children would. But they would never be given beer. Our traditional cultural customs cared so much for the grown-ups and the young ones.

What was buried was allowed to turn into dust and be forgotten about in its lone grave that would never be paid visits. A person seen frequenting graves was said to be practising witchcraft and reported to a headman or to a king. His case would be tried and a sangoma would also be brought. If a sangoma sniffed him to be a wizard he was killed the way all witches and wizards should be.

Our ancestors knew that a grave had spirits around it. Yet they never associated them with the spirits of their dead. Our traditional cultural custom had nothing to do with the spirits of the graves. Only those practising witchcraft and sorcery would make use of such spirits. The mystery of the graves was also well known to them. They knew that graves would cause the feet of those deliberately walking on them to crack. If one would deliberately sit on a grave they knew would sooner or later suffer bodily pains. People were, as a result, not allowed to point at a grave with a finger but with a fist. The bible came and justified their knowledge stating that a dead body or a grave defiles whatever comes into contact with it. Our forefathers in their wisdom barred young people and babies from seeing, touching or burying the dead.

**C. Someone who had died in an accident was never brought home** but was buried next to the spot of an accident. If an accident happened at home, the family would move and leave that site for a new one somewhere else. During those days people enjoyed vastness of land, so it was easy to move a home.

**D. There was no divorce in the days of our ancestors**. Even if a woman could be made pregnant by another man, that never resulted in any form of divorce. The woman would not even be chastised in any way. She would not even be called names. Her husband would surprise her for he would have more affection for such a child than those he had fathered himself. This would result in the strongest bond between that man and his children born of other men, in such a way that not a single person could suspect they were biologically not his. These children would grow up knowing that they were the favourites at their home. They were made to know that they were the only force to be reckoned with at their home. His father would reinforce what they have conceptualized by constantly praising them and telling them they were brave and would fight off and kill any enemy of the family or wild animal posing danger to the family. They would always go wherever they would be with their heads high knowing that they were the heroes of their family.

With the children that particular man had really fathered, he would always point out some weaknesses in them, stressing that they had to be protected. So his real children would grow up under the protection of those born of the outsiders. Many people think King Mpande was a weakling. Even Mpande himself grew up knowing he suffered from some infirmity. But in fact he never had ill-health. That was only a way of protecting him. Dingane once thought of killing him as he had done to all his blood brothers but his paramount headman, Ndlela son of Sompisi, mentioned Mpande's known affliction and Dingane spared him.

**E. There were no street kids in the days of our forefathers.** There were also no homeless people and vagabonds. Traditional cultural customs never allowed for such to happen. An orphan was taken over by relatives and brought up in an extended family set up. Only lunatics were vagabonds. Nevertheless they had homes and families to go to if they felt like.

**F. There were neither lesbians nor gays.** This practice came with white people in our country. Traditional cultural customs prevented males from behaving like females and females from behaving like males. Boys as young as four years old were separated from their mothers and were also forbidden from sleeping together with females. A boy would sleep with other boys. Early in the morning that boy should be up getting ready to drive goats to the pastures. If the boy would move, run, catch things, dance and do whatever he would do like a female, all seeing him would quickly stop him saying: "No! Boys don't move like that. They move like this. No! boys don't dance like that. They dance like this." Or they would say; "So and so show him how boys run." The boy would grow up very much conscious of his gender and very much willing to excel as a male in all masculine departments. After puberty, if his libido seemed low, a traditional healer would be consulted to give him treatment to heighten it. There after he would be busy with courtship.

Females were also taught how to do things like females. In those days females were as tough as males but no one among them became a lesbians. Some females never liked to get married. *Mkabayi kaJama*, Mkabayi daughter of Jama, was so tough she even challenged young men to stick fights. In most cases she would beat them till they say: *"Maluju!"* As soon as someone says *Maluju isiko* dictates that that fight has to come to an end with the one crying Maluju a loser. If the opponent persists, he or she would be beaten by all watching that fight.

Men had never thought of engaging in sexual activity with other men or women with other women. Such activities were never experienced by our forefathers hence it is not even in isiZulu language vocabulary. Just of late a new name *izitabane* was coined by people living in urban areas.

Young men and young women were under surveillance all the time and their moral uprightness was to them a thing of virtue and pride. Boys who would look feminine and girls who would display masculinity would soon be given medical treatment that would boost hormones in their bodies and make them to be what their outward appearance and genitals show them to be. Traditional doctors of our land are able, even these days, to correct such conditions. They can treat a young man who has no feelings for females and make him so horny he may even be a polygamist. But for someone who has slept in one bed or one room with his mother or sister or grandmother since birth till puberty his condition becomes incorrigible.

Our forefathers knew that if a young boy is always in the company of females he would end up losing all feelings for females. This is caused by his habitual seeing their naked bodies. He then unconsciously gets bored of seeing female bodies. He would get excited and be aroused only when he sees a naked body of a male. A boy who always shares a bed with his mother or sisters from birth up to his teen years would never be interested in females. He would never have any feelings for any woman no matter how beautiful she might be. To him females raise no curiosity. Instead he would be having feelings for males. He would also talk like a female, sit like a female, eat like a female and even walk like a female. He has been copying all her mother's and sisters' traits ever since he started observing things. He would fight like a female and cry out like one. A girl who is always in the company of boys especially her brothers until she is in her teens will also be a tom-boy.

Our forefathers in their wisdom would quickly separate boys from girls as soon as they could walk and talk. Boys would be subjected to rough tough outdoor games of stick fighting, throwing stones at birds or throwing sharp pointed sticks trying to stab pig melons rolling down a steep area. Their jobs would be tough too. Chasing and catching calves, and separating them from their mothers, the cows. They would walk long distances to pastures with their cattle. They would carry logs for building kraals and hedge and they would also hunt wild animals. A boy would have to learn fighting skills as well as survival skills. Boys would also influence one another to be the best boys in their land.

A boy who would show signs of femininity in behaviour would be ridiculed and got taunted by other boys all the time. If he would run home to report he is being harassed to his parents, it would be his mother who would be the first one to drive him back to other boys telling him to beat the hell out of them or she would beat the hell out of him herself. That boy would go back to other boys fuming and beat them up. In most cases he would end up a hero among them and as time went on would develop full masculinity. Girls would do domestic chores and play easy games of jumping over swung ropes or swinging from suspended ropes. Girls would also be engaged in games played seated or games they would play singing and clapping hands.

Homosexuality was never known in the days of our forefathers. Young boys could walk hand in hand or with their arms across each other's shoulders but would neither hug nor kiss, so would girls. A grown up boy would never walk hand in hand with another boy or rest his arm across his shoulders. Grown up girls would also not hold hands or rest their arms across each other's shoulders. They would shake hands if they would be meeting after a long time. The shaking of hands was not done every day people meet. A person meeting someone he or she saw for the first time or after a long time would have a hand shake with him or her. Bodily contact between same sexes took place only in fist fights. Fist fights were also rare because fighters preferred sticks to fists when brawls and squabbles were to be settled.

It happened of late that male sangomas were seen with male lovers. There had never been any oral tradition heard where male sangomas would be having sexual intercourse with males or marrying them. What happened was some sangomas would not marry but would remain celibates for the rest of their lives.

**G. There were no apparitions or ghosts moving around** with flames like lights at night. Ghosts and all kinds of such apparitions started to haunt our land soon after the arrival of White and Asiatic people in our land. Our oral tradition never had incidents with ghosts. If a person had died nothing would be seen or heard of him any more by those still alive. It was sangomas only who could communicate with the dead. The dead might only visit people in a form of dreams. No human eye or ear had seen or heard what the dead would like to say. No shadows of the dead would be seen moving around. Any dead in the days of our forefathers would never appear and disappear at special places at night. African people in our country were never turned into ghosts or apparitions after their death. There was no ghost of someone who had drowned or been struck by lightning, killed in battles, killed by wild animals, killed for sorcery and so on; which haunted a family or a place.

If rituals for the dead were to be performed, he or she would come in a form of a dream to one or more of his family members. The dead would either look all forlorn and haggard or would be shivering or in tatters. Then a sangoma would be consulted who would give an interpretation to that dream and arrange for a ritual if there would be a need for it to be performed for that dead. After the ritual had been performed, dreams of him or her looking nasty would come to an end. His relatives would start dreaming of him or her looking good and jovial. In most cases dreaming about him or her would just stop.

Instead of ghosts and apparitions the spirit of the dead was said to come home in a form of harmless creatures. The most significant and the most revered creature to symbolise their presence at a home was a praying mantis. Other creatures were a green snake, a locust, a chameleon and a small spider dropping from the roof in someone's hut. People who had died could not make themselves visible in any form. Only sangomas could tell if someone had a dead person following him. Nothing would be flickering or lighting itself up next to that person during the night. Nobody else could be able to tell, only sangomas.

Africans in our country started to become ghosts after they had adopted the white people's way of life. They then borrowed an Afrikaans word *spook* and turn it into isiZulu *isipoki*. There are cases of some African Christians who become ghosts and apparitions even to this day. I have never heard of a single *sangoma* or *nyanga* who has been reported to have turned into a ghost after his or her death. Paradoxically, if a Christian had turned into a ghost, in most cases, sangomas and *nyangas* are called upon to come and bring an end to it which in most cases would be successfully done. This then resulted in some Christians mixing their Christianity with ancestral spirits incantation. The Zionists and Shembites have without any reservations mixed the two as part of their churches' beliefs and practices. Some Christians could ward off ghosts themselves through prayers but it calls for their faith to be strong and their belief to be unwavering. Unfortunately some have strong unwavering faith while others hopelessly lack it. Those who lack in strong faith would then resort to *sangomas, nyangas, Shembites* and Zionists for help.

### H. There were no spirits of mandawus and mandikis.

It was only *idlozi*; an ancestral spirit; that our ancestors knew. Each and every family had its own *idlozi* which could not be invoked by another family. But with *mandawus* and *mandikis* any one can invoke any one's *ndawu* or *ndiki* and cause it to help him or her in whatever he or she wants.

**I. Sangomas never ate pork, hare or rabbit, catfish and so on.**

Sangomas could also not touch a corpse or be in a room with a corpse or where a corpse had recently been. Sangomas in the days of our forefathers were able to tell before eating it, if food had things they should not eat. They could also tell if a room they were to enter was suitable for them or not. *Sangomas* of the olden days would not have eaten polony or baloney most sangomas these days so much like to eat. Sangomas would not be found drunk. Married sangomas would sleep with their spouses periodically according to the dictates of the spirits of *amadlozi;* ancestral spirits; which controlled them all the time. Sangomas could tell if a snake had crossed their path without even seeing its trail. If sangomas of the olden days would do what they were not supposed to do, would get sick and had to receive treatment. Sangomas could not kill a person. If a sangoma had killed a person he quickly would lose powers of *amadloz*i and become timid sometimes insane.

**J. In the days of our ancestors there were no prostitutes.**

That a female could sell her body to males came to our country with white people, Indians and Arabs. In the traditional African way of life prostitution had never been practised. It was not known. Young men and women were always under the watchful eyes of their elders. Young women would have their virginity occasionally checked. If a young woman was found to have been deflowered, she would be forced to reveal the perpetrator. That perpetrator would then be forced to cleanse the whole land of a king by giving out a cow and two goats. Those who would be cleansed were; a king himself who would be given a cow, a headman of that area who would be given a goat and all the young women in that area, who would be given a goat to slaughter and have a feast. Failing to meet these demands, the perpetrator would have to be speared or bludgeoned to death. The message was clear: *"No female had to be deflowered."* If a man from another tribe or clan deflowered a woman from another tribe or clan, nothing was given out to leaders and young women for cleansing purposes. A girl would be driven out from her home and clan or tribe so she could be with her man. Sometimes that clan or tribe was later attacked if her man failed to send; *abakhongi*; men who negotiate wedding arrangements with the family of the girl. If a man from another clan or tribe; the girl had pointed out to be the perpetrator; denied knowledge of that act an arrangement would then be made for an old man or a man who had already married to marry that woman who had been deflowered.

The elders were able and even to this day some are still able to see a young woman who has slept with a man, the one who seldom sleeps with a man and the one who always sleeps with a man or men. The writing is at the back of a woman's legs behind her knees. That part of leg is referred to as *amanswebe* in isiZulu. The writing is clear and visible for all to see as long as they could decipher it. Those who become promiscuous in their twenties do not have such writing. But those who become promiscuous, prior their teen years and early in their teen years, have those writings. The Almighty God willed for such writings to appear on female legs. A female could not read herself.

A young man or any man in the days of our forefathers had a right to stop any young unmarried woman anywhere and at any time and ask her to *shikila. Shikila* was a traditional cultural custom which allowed a man to look at the body of a woman. A man would only say: *"Shikila ntombi!"* (A *ntombi* was a young unmarried childless woman who was a virgin. Nowadays it is any young woman or any woman who looks young.) She would quickly without any qualms, raise up her arms and turn around slowly as if dancing without lifting her feet. The aim was to let the man read the message she carried on her legs and her body yet the woman would not know of that intention. She would think he just wished to see her built. After that a man would praise that woman for her good looking body. He might also start with courtship if he so wished. It was a criminal offense to pass a *ntombi* by without saying anything to her. A man had then to praise her for her beauty or ask for her name and parents. *All unmarried women never had to cover their breasts. The pride of a woman was her legs and her breast hence they were always exposed and there was nothing lewd about it.*

Young unmarried childless women who were virgins *(izintombi)* had to wear very short strands of beads round their waist just to cover their front and seldom their buttocks. Sometimes animal skins or plaited grass would be used. But in most cases the backside was left bare. The whole leg had to be visible for all to see and read. If the reading would indicate her involvement in sexual activity, she would be summoned immediately and her genitals be inspected by the elders whose job they specialized in, was that inspection. Then she would have to tell them who the culprit was. If she would not reveal the man, she would be taken for a witch and eventually be killed. So no young woman dared not to tell them who the perpetrator was.

A young woman would never play with her genitals or insert things in it. The writing on her legs would report her. So the idea of a woman selling her body for money or in kind had never been among our forefathers. Virgins young and older were the pride of the nation.

**K. In the days of our ancestors no one but sorcerers would be involved in bestiality in the land of the Zulu people.** Bestiality is sexual intercourse between human beings and animals. During the days of our parents, grandparents and all our ancestors; our people never in any way preferred animal genitalia to that of a human being. No one even fantasized about it. There is also no Zulu language word for this act to this day. There had never been incidents of any form of zoophilia among them. As a result no one would sleep in one room and in a same place with an animal. Dogs slept outdoors. No one owned a cat. A cat was referred to as a familiar spirit for sorcerers. **Ordinary people never engaged in sexual activities with animals, only wizards did.** Cultural traditional customs never allowed for domestic animals to be kept indoors. That was why even dogs kept especially for hunting would sleep outside in front of a door at *sithumbanjeni* (*a dog kidnapper)* because all dogs owned by Zulu people would never enter a hut but would just stop there.

**Cultural traditional customs never allowed for a person to be licked by a dog anywhere in his or her body.** Nevertheless a dog was allowed to lick a person's wound or wounds only. It was believed that dog's saliva had a healing component to wounds. If a woman had given birth and a floor had been soiled with baby's stools, a young dog would be called in to clean up the mess by consuming it. That young dog would only come into a hut for that purpose only and thereafter would be chased violently outside. A dog was never given a bath by a person.

**Those practicing witchcraft kept animals in their homes.** They used to keep cats, baboons and birds especially owls. They would make it a point that no one would ever see these animals by keeping them in doors during the day and letting them out at night. Such people were said to be engaging in bestiality with female baboons. It was the wizards who copulated with female baboons. We have never heard of witches doing it with male baboons. Those wizards would end up impregnating female baboons. The baboon would give birth to something called *umkhovu.* Witches would later kill that *mkhovu* and use its body parts to create menacing and dangerous evil spirits as well as potions. A wizard would have more than one *mkhovu* as he would be having more than one female baboon giving birth to them. Wizards and witches in the land of the Zulu people were abhorred by all people. If a *sangoma* had sniffed out a person as keeping baboons and *mkhovus* in his homestead or in a cave and grottoes somewhere in the bushes or mountains, the king of the area would secretly send his *impi (an army of traditional soldiers)* to attack that homestead by night, burn it to ashes and kill every living thing in it. That impi would also be given intensive medication so as to be able to withstand the power of the wizard or the witch. It would also be accompanied by a nyanga. If the wizard had not been killed he would be brought to the king and would die a shameful and most horrifying wizard's death.

In other African communities witchcraft was a game. Any man who never practised witchcraft was referred to as a weakling and a nonentity. Subsequently all members of those communities, from their kings, to their headmen down to the common people, practised witchcraft in one way or the other. It was like that in Swaziland, Sotho-land in its diversity, Mhlabuyalingana and surroundings as well as in Xhosa-land, Mpondo-land, Venda-land, Tsonga-land, Ndebele-land and Mozambique. Witchcraft in these places was just part of their lives. The one who could beat others in sorcery would be greatly venerated. As a result one could not be a strong *nyanga* in these places having not graduated in sorcery as well. Traditional cultural customs varied those days from place to place.

**L. Incest never occurred.** To this day there is no Zulu language word for this kind of behaviour. **A father would never have sexual intercourse with his daughter and a mother would never have sexual intercourse with her son whatever the case might be.** It was something inconceivable and totally impracticable. Traditional cultural customs held it strong that ancestral spirits were upon our parents as well as upon our elders at all times. Hence the elders were given unconditional respect to the day they died.

Ancestral spirits could not tolerate nonsense. One who disrespected ones elders soon got ill. When a *sangoma* was consulted, without being told in advance, would quickly point out disrespect for one's elders as the cause. A ritual had then to be performed to appease the ancestors. That wayward man had to be given medication for quite some time until the *nyanga* and the members of his family were satisfied that he was healed. So incest could not occur. Had it occurred, it would have been classified under acts of sorcery. There were no circumstances which would have allowed for incest to take place. Sometimes relatives *(half brothers and half sisters, cousins, nephews and nieces)* would be involved in sexual intercourse by mistake or with intent. But it had never been between a mother and her son or a father and his daughter or a blood brother and his blood sister born of the same mother and father.

A man would have ten wives. A son of the first wife might fall in love with the daughter of the fifth wife. But they would be given punishment and told to stop their relationship. If the woman had been made pregnant, then both of them would be sent into exile. There was a custom to be followed if such an incident had happened. First there would be a ritual performed by *nyanga* or the elders to cleanse that particular home. That ritual was known as the breaking down of the calabash. For literally a calabash full of maas *(sour-milk)* would be thrown down to break into pieces. This act signified the end of their family ties. They would then be sent out to start their new family under a new name their parents would give them. They would not be allowed to use their family name and *izithakazelo* anymore. Failing to oblige, they might be speared to death. This kind of discipline was commonly used to bring an end to lawlessness and senseless laissezaller. Nowadays we have many clans who came into being this way. The Magwazas, Mdletshes, Dindis, Makhanyas, Zibulas, Sitholes and Mbambos to mention just a few; became clans this way. Note; if a clan's name attaches some meaning to it, it indirectly sends a message that it originated from undesirable conducts or circumstances.

### M. There were no orphanages and homes for the aged.

An old man or woman had to stay with members of his or her family until he or she died. It was his or her family members who would bury him or her in his or her secret place. No member of a family would take his family and leave for his own home without first being granted permission by elders of that particular family to do so. Some members of a family would be allowed to leave and start their own homes others would have to stay with the parents. Most Zulu people, Christians and non Christians, still follow this traditional cultural custom to this day.

**N. A man would not carry a newborn baby.**
It was after a navel of a baby had healed that its father would go to see it. Yet it was the prerogative of a father to give his children names. If the baby had been fathered by another man, the mother would not, even the least, be harassed. But a name of that child would bear testimony to that incident. A child could be; Ndodenye (Another man… [fathered you].) Velakanjani? (How did you come to being?) Muntukabani? (Whose person are you?)

**O. A man would not have sexual intercourse with his wife soon after she had given birth or when she was menstruating.** A baby had to be breastfed for two to three years before a man could sleep with its mother. Men, all being polygamists, were never bothered.

**P. A woman who was menstruating would not be allowed to enter a cattle kraal.** She would not be allowed to touch food or prepare food for her family or milk cows. She would not have sexual intercourse with her man. She was kept alone in her own hut until she had completely stopped menstruating. After that she would be cleansed and then be ready to do all her chores.

**Q. When an impi had defeated a clan or a tribe, virgins of that clan or tribe were never raped and deflowered.** Traditional cultural custom dictated that all people of a vanquished clan or tribe had to be subjects of the victors and would not be enslaved. They would continue to live their normal life but had to pay homage and allegiance to a new king.

If a clan that was being attacked did not wish to engage in combat with its attackers, it would have to wait, some cattle and young women with it, for the advancing impi of the attackers. That impi would then be asked to take the cattle and those young women back to its king and not fight against it. The king who had sent that impi might take all those cattle for himself or take some and divide others among his warriors or give the rest to the headmen of that impi. The king might also choose one women for himself and allow his warriors to divide other women among themselves. The king and those warriors would have to marry those women so as to legally make them their wives. Wedding ceremonies would then be conducted but no *lobolo* would be given to their parents. Those women would never go back to their land of birth.

**R. There was no sin and sinning during those days.** There were only criminals who committed crimes and nothing more or less. White people taught us about sin and sinning against God as well as what they regard as criminal offences. In the traditional cultural customs' way of life only crimes were known. There were also shameful and disgraceful conducts known as *ihlazo* or *ichilo* which all people had to abhor and shun.

**S. Looking at the legs, thighs and even buttocks of any woman young or old never resulted in her victimized with rape or pelted with abusive words.** *Shikila* was *isiko* any man had to ask for on meeting a maid or an unmarried woman. The attire of a woman would tell any man whether she was married or not and whether she was a fiancé or not. A man might ask an unmarried woman to *shikila* for him. The woman would quickly lift up her arms and turn to face the four corners of the earth. After a man had looked at her to his satisfaction, he would then thank her and proceed with his way or would have a conversation with her. Even in the forest a man could ask a woman to *shikila* for him. Remember nothing covered the buttocks of a woman those days. In front was only beadwork or plaited mat the size of an A4 paper that only hid her private parts. She had no panties on. Yet no rape ever took place. The pride of both young males and young females was self control and self discipline. There were no temptations during the days of our ancestors. Temptations and a tempter came with Christianity.

These days some black men get offended at seeing a woman wearing a mini skirt. They would call that woman names. Such men suffer from ignorance. They do not know how to read messages at the back of a woman's knees. ***Men who are offended at seeing women's thighs are likely to become rapists.*** These men seem not to know that *isiko* once dictated that an unmarried woman had to put nothing at all on to cover her buttocks and only a plaited mat or a skin of an animal or beadwork the size of an A4 sheet of paper to cover her front. Buttocks, thighs and legs have to be left bare. Such ignorant men are mostly in urban areas. They take short pants and miniskirts for an indication that a woman in such clothes is a prostitute.

**T. No young woman was ever escorted to her boyfriend's home for a formal report to his parents that he had made her pregnant.** *Isiko* never allowed for a man **to** impregnate a virgin. It rarely happened between people from different traditional leaders. If it had happened, the woman would be despised and forced to marry an old man or a married man. It never happened between people of the same traditional leader. Firstly all young women had their virginity tested monthly at home by their elders and once or twice a year at the virginity testing ceremony organized by young women's leaders for young women under their leadership in their different areas.

A woman who had been deflowered was then quickly caught. She would be forced to tell the tribe who the perpetrator was. The perpetrator would then be forced to pay a cow to the king of the land, a goat to the headman of the area and a goat to cleanse the maids of the area. That goat was eaten by the maids. Thereafter arrangements would be made for them to get married since he has already made her his wife by deflowering her. In the days of our forefathers it was not pregnancy that was a big deal but it was a virgin that had been deflowered. If the man refused to marry that woman, he would then be challenged by many to stick fights and they would beat the hell out of him. So if the girl who had been deflowered had also been impregnated, the perpetrator would not only be forced to give her parents a cow that would be slaughtered and be eaten by people of that area, but arrangements would be made for them to get married.

**U. Young men and women would not be found drunk.** It was shameful for a young man or woman to be drunk hence no young person would subject himself or herself to such an embarrassment. Young men and women were groomed and grounded to take pride in themselves and not to be a sore eye in the community. All that young people strove for was to be virtuous in their community. A young person who would fail to uphold moral standards expected of him or her would be cautioned, counseled and given medical treatment. If there was no difference in his or her conduct then would be beaten up and harassed until eventually somehow killed. No one had to mourn the death of such a person. Our customs and traditions would not tolerate waywardness.

**V. There were no fatherless children.** If a man had died and had left his young wives and young children behind, his brother would take care of his family. His brother would take his wife and his children. He would have to love them and care for them as if he were their biological father. He would have to take all his brother's wives who would still be young or would be willing to be taken by him, he would also have to love them and be a good husband to them all. The wives of a dead man were given a chance first to choose for themselves the one among their husband's brothers who each wife would like to be taken by. Sometimes a wife would choose to be taken by the next of kin. Outsiders were never allowed to take someone's wife. It was only his brothers as well as his relatives.

**W. There were no namesakes and surnames.** The custom never allowed for people to share a same name. There were also no surnames. *Amakholwa*, Christian converts, introduced the concept of surnames to African people after learning about them from the missionaries at their mission schools. They, as they usually do in their innovative minds, gave it an African name "*isibongo*" which causes some Zulu language speaking people to believe that surnames are originally African.

A child was given a name and that name would be his, and his alone forever. No one would be named after him again. If a child especially a boy was born under normal circumstances his name would in most cases be meaningless. A male, in particular, had to be given a name that would be solely his. This would help a lot when his spirit had to be conjured up after his death. Those born during times of wars, famine, floods and so on, as well as those fathered by other men rather than men married to their mothers, their names would have something to do with those incidents.

If a man is Mgonothi and his father is Shwangubo and Shwangobo's father is Siswana, and Siswana's father is Ngoloza and Ngoloza's father is Mangaqa, and Mangaqa's father is Mzineno; when they are called upon as ancestral spirits for a particular reason, an elder in their family would say:

| | |
|---|---|
| *Sisho kuwe Mgonothi,* | We talk to you Mgonothi |
| *Wena kaShwangubo,* | You son of Shwangubo, |
| *KaSiswana*, | Son of Siswana, |
| *KaNgoloza,* | Son of Ngoloza, |

| | |
|---|---|
| *KaMangaqa,* | Son of Mangaqa, |
| *KaMzineno.* | Son of Mzineno. |

This is just an example I make. It is not a real lineage of a certain family. The calling out of the names of fathers, grandfathers and forefathers in this fashion is still used today by those who still communicate with their ancestral spirits. These are not *izithakazelo,* praise songs for a clan. These are names of heads of a specific family. They are not names of rulers, leaders or heroes of a clan or a tribe. These names are used only in the incantation of ancestral spirits by a specific family not a clan or a tribe.

When a member of a family has done something remarkable his or her clan praises, which are names of his or her clan kings, heroes and events, will be used to praise him or her. All the Hlongwane people all over South Africa and wherever they may be would be heard praising each other or one another by the names of their kings saying: Hlongwane, Ngwane, Sangweni,
Masumpa kaTshani (Masumpa son of Tshani)
Zikhali

Note that King Matiwane is never mentioned. The reason is he was killed by Dingane at a place which White people named after him in Afrikaans, Matiwaneskop, meaning Matiwane's Head.

They might also add incidents Hlongwane clan encountered. They might refer to themselves as *Masengasilekes.* When translated it says; 'You who smear a cow's udder with dung after milking it.' It then becomes obvious that the Ngwane clan was always fleeing and had no time to separate suckling calves from their cows. The udder would then be smeared with dung to prevent calves from suckling. They might also be called *Ndukuzinobulongwe:* 'You who carry sticks smeared with dung.' Their sticks and assegais were thus smeared so as to fool people into thinking they only carry sticks of dried dung which were used as fuel for fire in the olden days. The Ngwanes, who were also referred to as the Ntungwas, would then carry their sticks with extra care, hence there is an old idiom which says: *Kuphathise okwezikhali zamaNtungwa.* Which is: Carry it as if you carry maNtungwa's weapons. The Khumalos like to say that idiom is about them yet they could not explain why their weapons were handled with that special care. That idiom is about the Ntungwas who are the Ngwane people of Matiwane.

**X. Food cooked or served was never sniffed at**. Our traditional cultural custom never allowed for food to be sniffed at. In fact it is not necessary to do so, for the aroma moves by itself out of the pot and fills the air. One who sniffs the food, according to our traditional cultural custom, is uncouth, for that one behaves like an animal and not like a human being. Food should only be tasted for flavour, aroma and deliciousness by eating not sniffing at. Only food that would be thrown away to dogs could be sniffed at. Our traditional cultural custom never allowed for anyone to place his or her nose over food prepared for people and sniff it. Food that has been sniffed at would not be eaten by those who saw it being sniffed at.

**Y. The land never belonged to an individual but to all people dwelling in it.** It was a king's prerogative to give people permission to occupy the land they wished to occupy. A king would be assisted by his headmen. The traditional cultural custom forbade anyone a right to own a land. The land belonged to a king and to all people living in it. This is the full definition of our communal way of land ownership. A king would never forcefully remove a person from the place he had given him or was given to him by his headman to build his home and till. A headman could only give someone permission to occupy a land after a king had given approval thereof. A king could not allocate someone to a certain piece of his land and later usurp it. A king knew that our traditional cultural customs never allowed for that to happen. That piece of land would belong to that man and his generations as long as they still live in it. If people leave the land they had been occupying for new residential areas, miles away from where they had been, that land would be given to anyone interested in it free of charge. No land was sold. No land was privately owned.

**Z. There were no lawyers. Cases that were tried never lasted longer than a day.** People who had committed crimes would first be reported to a *nduna* (headman) of an area. That *nduna* would convene his *ibandla* (council) the following day or a few days later and the case would be tried. The case had to be tried and finalized the same day. The accused as well as the complainant would all be there together with their witnesses. No one had to be left outside the council when the case was tried. Those who wished, among the members of the council, would question him having been permitted to do so by a nduna. A *nduna* would be the last one to speak. He would speak to utter a verdict. His judgment would be based on all what had been said by a victim, an alleged perpetrator, witnesses as well as other members of the council. A *nduna*'s word would be final. Almost all the *ndunas* were just in their passing of judgement. Hence there had never been cases from the part of both the accused and the complainant of being dissatisfied due to a nduna's biasness or any of them having been prejudiced.

There were no false witnesses. Anyone who would be a witness would have to account on what he had seen or heard. If it was something he heard from someone else, that informer had to be there as well. Everyone knew that to be a false witness was tantamount to sorcery and the punishment meted out against such people was clearly known. No one then could subject oneself to such an embarrassing death. As a result cases were never postponed. Everything was cut and dried at that particular day of the hearing. Nothing was written down, yet members of the council could remember each and every word spoken and know without any confusion who had said what.

If a criminal had to pay with his life for his crime, then the case would have to be transferred to the highest authority, a king of the land. The culprit would never be allowed to go back home. He would be under a watchful eye of a *nduna's* men. He would be tied to a tree or strong post and given food. He would sleep seated. He would not be detained like that for long. After a day or two he would be taken to a king of that land. The case would not be started afresh, but a headman would report to a king how they had tried it and the verdict they came to. A king would ask the accused if he disputed what his *nduna* had said or not. In most instances the accused would just beg for mercy and for his life to be spared. All would depend upon what a king would want to become of that man. He might be granted a king's pardon followed by a fine in the form of cattle or might be sentenced to death.

People of the land respected their *ndunas* and their kings. No criminal case was ever palliated. The most minor case, like for instance a young man's failure to *khuzela* when seeing a young woman, would not be brushed aside as trivial. *Khuzela* is a special greeting a young man had to greet a young woman with, thereafter had to show interest in her by asking her for her name and where she was from and also show willingness to see her next time. He would also tell her who he was and where he stayed. If a young man could just pass a young woman without saying anything in the form of *ukukhuzela,* she had to report him to her *induna* as having insulted her.

The young man would have to cleanse that woman by giving her family a cow or a goat and cleanse a *nduna* of the place as well. If he would fail to do so he would be mercilessly beaten up leaving him with wounds that would be nasty scars after healing. He had to be like that for his stubbornness and failure to show gratitude at seeing a flower of the land. The traditional cultural custom dictated that all women were beautiful. Facial beauty was trivial. The most beautiful women were those with upright morality, hard working and full of respect. Such women were the most sought after for marriage.

All young men in the days of our forefathers were made to understand beauty of women in this light.

The king and his *ndunas* had never abused their powers hence people paid their unquestionable homage with total obedience to them and demonstrated their allegiance by defending the land of the king with their lives. People of a clan or a tribe were not expected to pay tariffs, levies or tax to their king or leader for being in his land.

It is worth noting that *amabutho,* the traditional soldiers, were never salaried for defending the land of their king. Whatever they did for their land and king was free of charge. People driven by their own gratefulness, and under no obligation whatsoever, would periodically give their king presents of cattle, goats, crops from their fields, wild fruits they have gathered and so on and so forth. He who never makes his king any present neither loses favour with him nor gets despised, for he also has something he could do others could not.

## 4.10 That which rarely took place in the land of the Zulu people in the olden days.

**It was rare for a young unmarried woman to fall pregnant.** Those in love had to wait until their wedding day then engage themselves in sexual intercourse. If a man had deflowered a woman he was fined. He had to give the young women of that area a goat to cleanse them all for he had defiled them. He had to give a headman of the area a goat too, for he had undermined his authority. Lastly he had to send a cow to the ruler of the area as atonement for his wrongdoing.

If a woman would fall pregnant then he had to give her parents a cow to be slaughtered. That woman then would be despised by all for having failed to hold her thighs tight forcing the man to end up performing on them, which was called *ukusoma*. The man who had impregnated her would retain the dignity of that woman by marrying her. If the man for reasons best known to him would break up with that woman, she would be scorned at. No young man would show any interest in her. There would only be one thing that could help her retain her dignity. That would be for her to get married to an old man or to a man already married. After that she would be among married women whenever there were family, clan or tribal functions and ceremonies. If no one would marry her she would not be among her unmarried peers for she had given birth. If she would be among them they would beat her up and drive her away. She could not be among married women for, regardless that she had given birth, but she did not have a husband. Married woman would also beat her up and drive her away from them. So she would not be able to attend family or clan functions and ceremonies. She would have to remain in her hut during these times. No man had to *khuzela* her or chant courtship song to her. So a married man or an old man willing to take her would be bringing relief to her.

Nandi from Langeni clan, a mother to King Shaka had to endure all this hardship after Senzangakhona a son of Jama, Jama a ruler of a Zulu clan had impregnated her. It became worse when Senzangakhona jilted her. At her home, Nandi was badly treated together with her illegitimate son Shaka. It was a man from the Gumedes at Ngoye Mountain near Mpangisweni, now known as Mpangeni, who came to her rescue by marrying her. Shaka was also ill-treated by the Gumedes, which forced Nandi to leave them and go to King Dingiswayo of the Mthethwas across Mhlathuze River at Mpangisweni, for protection and solace. King Dingiswayo fell in love with Nandi and took her. Nothing the Gumedes could do for they were the subjects of King Dingiswayo of the Mthethwas.

## 4.11 What caused our people to stop following their *amasiko,* traditional cultural customs?

**Nowadays some blame it on Christianity.** They falsely claim that Christianity was imposed upon the defeated natives of South Africa, causing them to abandon their traditional cultural customs which they later on, due to indoctrination, scoffed at. *Kindly read all about how native people were converted to Christianity in Natal, now known as KwaZulu-Natal, for more answers and facts.*

The truth is, when the White Government of South Africa turned clan and tribal leaders into symbols of authority with only minimal jurisdiction powers over trivial clan matters and made magistrates lords over tribal leaders and their tribes, traditional cultural customs stopped to be followed by native people.

All people of South Africa had to learn to live by the stipulations of the English Statute Law which was quite different from the dictates of the traditional cultural customs. Later on, The Roman Dutch Law was inforced. Both these Laws, foreign as they were and still are, brought to people foreign ways of trying cases and foreign ways of dealing with the wrongdoers. No matter a person has been reported to have been found red handed murdering or raping a person, stealing or doing malicious damage to someone's property or committing any crime; **The Statute Law stipulates that he is innocent until proven guilty in a court of law.** Sometimes what traditional cultural customs had taken as a crime, the Statute Law takes it as no crime. Here is a list of what *isiko* considers a criminal offence which the Statute Law of our country regards as nothing more than indecent conduct.

**a)** Sorcery and witchcraft.
**b)** Disobedience, bad-mannered conduct by any member of a clan, tribe or nation, to other people.
**c)** Deflowering a virgin is not a crime if intercourse has been consensual says the Roman Dutch Law of South Africa.

**d)** A perpetrator will never be found guilty by anyone, regardless of witnesses to that crime and all evidence presented, until the verdict of the court of law, which may take months or years due to a case being tried and postponed, has been pronounced upon him. If incriminating evidence is not enough and the witnesses have died, the perpetrator stands a good chance to be found not guilty in the Roman Dutch Law of South Africa.

**e)** Abortion.

**f)** To be a street child.

**g)** Bestiality.

**h)** Waywardness.

**i)** Failing to *khuzela* (*to greet a maid the traditional way*) when seeing a maid.

**Isiko dictated that he who is suspected of having committed a crime is guilty of it until proven otherwise.** There would be no lawyers who would deliberately dissuade the trial with an intention of getting the accused acquitted. Isiko dictated that a trial for any case should last a day thereafter a verdict, that very day. There were no jails to keep prisoners in and care for them. One who had committed a crime had to remain at his or her home under a watchful eye of his or her family members who would not in any way try to help him escape because punitive measures had then to be meted out against them. During a trial only truth was spoken. He who would dare to lie during a trial would be killed there and then. No one would speak lies either to frame someone or to get him exonerated. No one was allowed to be at a tribal court so as to fool around with a king or a headman and the tribal council. A tribal court was no place for eloquence. One who had committed a crime would only save oneself by speaking the truth then beg for pardon. In most cases he used to be pardoned but, had to be fined.

When the South African Roman Dutch Law had rendered Native People's Law null and void, natives started to do as they please and nothing clan or tribal rulers or headmen could do about it.

**In the olden days a king or a ruler of a clan or a tribe had headmen all over the land. Each and every area of the land had a headman for young men, a female leader for young women and a headman for *amabutho*, traditional soldiers. All people wherever they were in the land of the king would watch one another in all they do. If someone would do something which was not in keeping with the dictates of *amasiko,* he or she would quickly be cautioned. If he or she persisted, would soon be reported to the elders who would then consult a headman and the perpetrator would be summoned to the headman's court to have his or her case tried. It was only a serious case that was reported to the king of the land. So it would not matter where a person would be, *amasiko* had to be followed as they should be without fail by all members of a clan or a tribe. A foreigner would have to be taught *amasiko* of a land he had chosen or had been forced to dwell in. Everything was in order those days.** This orderliness surprised white people a lot when they arrived in our land. They could not understand why all native people behaved in exactly the same way all the time, yet there were no formal schools to teach them and no edicts written down for them to read and commit to memory.

White people ignorant as they were of the natives' way of life imposed their Roman Dutch Law with its numerous loop holes upon the natives of South Africa. It soon became clear to the natives that their Roman Dutch Law is both costly and cumbersome. In their Roman Dutch Law, which is carried out by people who have to spend many years studying it, some criminals are acquitted while other innocent people are erroneously found guilty. This had puzzled our forefathers as it still confuses many of us even these days.

# 5. CONDUCT OR BEHAVIOUR THAT WAS ABHORRENT TO NGUNI PEOPLE.

## (Ihlazo or ichilo in Zulu language.)

*Ihlazo* or *ichilo* is conduct or behaviour our forefathers regarded as repugnant which people had to try by all means to avoid. Only seven things constituted repulsive conduct and behaviour. These were:

**1.** Failure to honour parents, headmen, a king and members of a clan or a tribe one is a member of.

**2.** A drunken young man or young woman.

**3.** One who had deflowered a virgin before marriage and a woman who had been deflowered. Failure for young people to exercise self control and engage in sexual intercourse before marriage. According to traditional cultural customs if a woman, as a result would get pregnant, a perpetrator would be forced to marry her. In all known cases no man had ever refused to take a woman he had made pregnant. A young woman who had lost her virginity would no longer be referred to as *intombi*. Young men would subsequently never be interested in her. Only old married man would. Therefore almost all women who had been deflowered or had given birth and ditched by their men ended up marrying married men or old men.

**4.** A pregnant unmarried woman as well as an unmarried woman who had given birth.

**5.** A young man or any man dodging to go to war and fight for his king and for his land.

**6.** One failing to offer a helping hand to someone in need.

**7.** One who behaves in a disgusting manner. This entailed:

- **i)** A woman who fails to sit properly.
- **ii)** A young man who does not *khuzela* (sing a suitor's song to) an unmarried woman.
- **iii)** One who fails to care and show respect for non hostile

strangers.

**iv)** Worst of all was a promiscuous young unmarried woman.

These were strong pillars upon which our forefathers built honest, obedient and caring clans and tribes. One had always to avoid doing vile practices as much as one could. A few who would be obstinate and do things out of the ambit of amasiko, in most cases would find themselves in serious trouble or even suffer death. Anomie of any form was never tolerated.

Fear to commit these ignominies developed *ubuntu* among African people. *Ubuntu* was not just the offering of aid to the needy; it was shunning doing all that is listed above, which all African people in general and all Nguni people in particular regarded as the most disgusting.

# 6. UBUNGOMA

**(A condition of one being possessed of ancestral spirits which turn one into a traditional medium, a sangoma in Zulu language.)**

This was the only aspect of our forefathers' way of life that was either a religion or a cult of some kind. If I have to define a religion I have to say: **A RELIGION IS THE BELIEF IN THE EXISTANCE OF THE INCORPOREAL AND THE WORSHIP THEREOF.** I also wish to add that those possessed of ethereal powers are ever under their influence and control.

Sangomas were, and even to this day I think they are under the control and influence of the spirits of their dead. Whatever sangomas did or do was or is enjoined to them by the spirits of their ancestors. To all native people of the olden days sangomas were the most revered and the most esteemed.

Each and every sangoma had a hut specially built for the spirits of the dead. It was in this hut that a sangoma would invoke the spirits of the dead. To this day this hut is known as *kwagogo* or *indumba.* It had never been referred to as *isigodlo* (a king's home) as some people nowadays say. Probably taking it from *Makhosi* (Kings), euphemistic name for sangomas. These people must have forgotten that even twins were referred to as *amakhosi* yet one of them had to be killed. The room where the twins were was never referred to as *isigodlo.* No one would sleep in *kwagogo.* People entering *kwagogo* would only enter it by a sangoma's permission with an aim of conjuring up spirits of their dead. Each and every sangoma in the days of our forefathers was day in and day out under the control of *amadlozi*. Sangomas could not follow the desires of their hearts.

It was only sangomas together with members of their families, not the whole clan or tribe, who would have gatherings where they would sing and dance and perform rituals for their ancestors.

Ordinary person would only consult a sangoma if he had a problem or was ill. A sangoma would not mix herbs to heal the sick but would tell him a traditional healer who would cure him of his illness. It was a sangoma's prerogative to conjure up the spirits of the dead. Nowadays all traditional healers could invoke the spirits of the dead and all sangomas could brew herbs and heal the sick.

Sangomas enjoyed the highest degree of reverence from all members of a clan or a tribe. When people happened to be in the same path with a sangoma, they would quickly leave the path allowing a sangoma to pass without hindrances. As a sangoma passed they would bow and softly clap their hands saying: *"Makhosi! Makhos' amakhulu!"* which means; "Kings! Greats kings!" During those days *Thokoza:* "Be happy," that is used nowadays to salute sangomas was not known.

## 6.1 Job description for sangomas in the days of our ancestors.

**a)** Their sole prerogative was to communicate with the spirits of the dead, invoke and placate them. Traditional healers could not invoke and placate the spirits of the dead. Sangomas never used herbs or any form of medicinal concoction to heal the sick. Herbs and all type of medicinal mixture they might be brewing or preparing was only for their use as sangomas. Sangomas only referred the sick to competent traditional healers no matter where they might be here in South Africa.

**b)** It was sangomas' duty to offer counseling and guidance to the bereaved families and families experiencing disunity and wrangle among their members.

**c)** Sangoma were the only people who could do the cleansing of families and their homes after one of their members had passed away. They also could unite the family members with their ancestral spirits.

**d)** Sangomas were the only people who could sniff out sorcerers. One who had been sniffed out as a witch or a wizard could not appeal. What a sangoma had said would be final and as *isiko* dictated, such a person had to be killed.

**e)** If a sangoma happened to attend a community gathering or *imbizo* everything had to be stopped and that sangoma had to be allowed to tell the people there what the ancestors wished them to know. Sangomas were responsible for all members of the community's safety and security. Once a sangoma came to Dingane's *imbizo* of his headmen to report the death of Mhlangana son of Senzangakhona. That sangoma could not speak because the spirits of the ancestors had informed him that it was the plot of Dingane himself that resulted in the death of Mhlangana. All that sangoma could do was to shout: *Umhlola! Umhlola!* "Inexplicable thing! Inexplicable thing!" Then hemorrhage oozed through his nostrils. He fell down and died in front of them all who had attended that *imbizo.*

### 6.2 What sangomas could not do.

a) They could not heal the sick for they could not risk handling a body of a dying person or be in a room with a dead person.
b) Sangomas never attended community gatherings and *mbizos*; "clan or tribal meetings".
c) A sangoma could not be made a headman.
d) Sangomas never attended funerals.
e) Sangoma were exempted from conscription as warriors of an *impi* of a clan or a tribe.

### 6.3 Traditional cultural customs and life after death

The natives had a strong conviction that those who lived according to the dictates of their traditional cultural customs would be good *amadlozi (spirits of the dead)* after death. How would a person live according to traditional cultural customs? Traditional cultural customs were instilled to people as soon as could talk as babies. People who follow the dictates of traditional cultural customs were said to be alive. An alive person has above it all, *ubuntu*. All *amasiko* written in chapter 4 from point 4.1 to point 4.9 were *ubuntu* way of life. He who has led this *ubuntu* way of life on earth would surely be the good and bright *idlozi (spirit of the dead)*.

Those failing to follow *amasiko* were said to be sick (*abangaphili).* They were not condemned and referred to as the dead-alives but were said to be sick or unhealthy human beings. Such people were given all the necessary help and support they needed in order for them to be taken as *abaphilayo* (those who are not sick) and be acceptable in their community here on earth and enjoy the favours showered only upon the good here on earth by the ancestors.

Rituals were performed to heal the sick in spirit *(abangaphili).* The ancestral spirits were invoked to help them live an acceptable kind of life. Sometimes ancestral spirits had to be appeased. Every morning before sunrise they had to drink pots after pots of potion and herbal concoctions and then vomit it out. They had to have anal douche of cleansing medicine, using cattle horns. Before going to sleep they would have to steam themselves with steaming herbs and potions. They had to be incised, not deeply, in specific parts of their bodies and medicine potion rubbed into the cuts. Incense had to be burnt all the time in their huts.

If they showed no signs of healing, which was seen from the way they behaved, they might end up receiving treatment to be sangomas. No one was able to break oneself free from the grip of the ancestral spirits' traditional cultural customs. Those who would try to defy the calling would surely die in agony suffering from incurable diseases. Not all *sangomas* got their calling that way. Only a few had to be subdued in this manner. Most *sangomas* got it from their ancestors as a gift of divining so as to help people here on earth. A wayward person had to be subdued in this way by the spirits of his ancestors in order for him to be a good community member in his community. If all this failed he would ever be engaged in stick fights with other males if he was a male or would ever be beaten up by other females if she was a female which might eventually lead to his or her early death. He would be buried like a dog. His or her spirit would enter the land of the dead and be among the bad spirits which people on earth should never invoke.

## 6.4 King Shaka and Sangomas.

King Shaka was the least impressed by the power and authority sangomas had over the Zulu nation. What annoyed him more was the fact that even a female sangoma had to be revered the same way a male sangoma was. All sangomas male and female were saluted as: "Makhosi!" or "Makhos'amakhulu!" "Kings!" or "Great kings!" Moreover, the number of sangomas kept on rising at an alarming rate in the days of Shaka. Shaka feared that one day a sangoma might sniff him out for ordering some men to slit open a tummy of a pregnant woman. Shaka had developed a weird wish to see for himself how a baby was like in a womb. So as to minimize chances of being sniffed out by sangomas who did not take that incident well, he devised a way of killing them without raising suspicions from the nation. How King Shaka eventually killed all sangomas but one is a story number 1.2 in chapter 1. There is no oral tradition that ever stated that some sangomas were incompetent for they had wrongly sniffed out so and so as a sorcerer. What is known is, in the days of King Shaka sangomas multiplied at an alarming rate.